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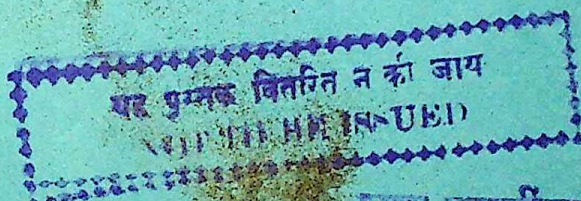
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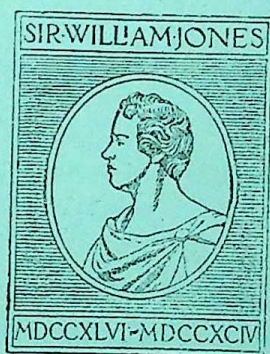
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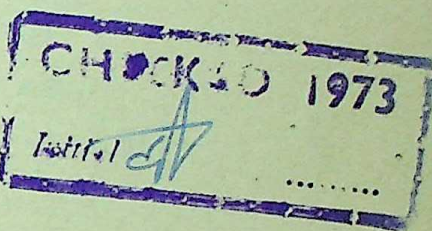
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Plates 1-6 to follow page 16.
Plate 7 „ „ „ 162.

There are thirty-four plates in the Numismatic Supplement ; these are separately numbered :—

Plates 1-32 to follow page N. 60.
Plate 33 „ „ „ N. 74.
„ 34 „ „ „ N. 98.

The Index to be bound at the end of the volume.



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CONTENTS

INDEXES AND SYNOPSES

NUMISMATIC SUPPLEMENT No. XLV, 1934. (No. 3). Contents	Page N. 3
PROCEEDINGS OF THE ASIATIC SOCIETY OF BENGAL, 1933. (No. 2). Contents in front of the number.	

PAPERS

[JOURNAL AND PROCEEDINGS]

AHMAD, KHAWAJA M.	
Some rare Mughal coins in the State Museum, Haidarabad (Deccan)	N. 87
AHMAD, SHAMSU-D-DIN	
Some new dates and varieties of the coinage of the Sultans of Madura	N. 63
BASU, N. K.	
See Chattopadhyay, K. P., and N. K. Basu	
CHATTOPADHYAY, K. P., AND N. K. BASU	
The Māṇḍā festival of Chota Nagpur	151
DATTA, JATINDRA MOHAN	
On a type of sedentary game of Bengal	17
DAYAL, PRAYAG	
A new Kidara chief	N. 77
DIKSHIT, K. N.	
A coin of the 'Abbāsids found at Pahārpur, Bengal	N. 75
FERMOR, L. L.	
Annual Address, 1933-34	viii
GHOSE, AJIT	
Three rare Kushan gold coins	N. 107
GYANI, R. G.	
Some copper coins of Janjira	N. 71
HERAS, H.	
The Danish coins of Tranquebar	N. 79
HODIVALA, S. H.	
Catalogue of coins in the Punjab Museum, Vol. III. Coins of Nādir Shah and the Durrani Dynasty, by R. B. White- head, I.C.S. (Retd.)—A review	N. 99
HORA, SUNDER LAL	
Trade in live fish (<i>Jiol Machh</i>) in Calcutta	1

	<i>Page</i>
HUSAIN, S. WAJAHAT	
Kitāb al-Askhiyā' of ad-Dāraqūṭnī	39
MARTIN, M. F. C.	
Observations on some Andhra coins	N. 61
MITRA, SARAT CHANDRA	
On a curious cult of Orissa	19
A note on the cult of the agricultural deities <i>Sama</i> and	
<i>Chako</i> in North Bihar	29
On plant-lore from Bihar	25
On the worship of plough in North Bihar	33
PRASAD, DURGA	
Classification and significance of the symbols on the silver	
punch-marked coins of ancient India	N. 5
PRASHAD, BAINI	
Lt.-Col. A. W. Alcock, C.I.E., F.R.S. [Obituary] ..	cxxv
Lt.-Col. John Stephenson, C.I.E., F.R.S. [Obituary] ..	cxxiii
SINGHAL, C. R.	
Some new mint towns of the Sultans of Gujarat ..	N. 93
WADIA, D. N.	
Sir Jeevanjee Jamshedji Modi. [Obituary]	cxxviii

INDEX
JOURNAL AND PROCEEDINGS
ASIATIC SOCIETY OF BENGAL
NEW SERIES
VOLUME XXX
1934

INDEX

A

- ‘Abbāsīd coin found at Paharpur, N. 75.
 Accommodation, xix.
 Agencies, xxiv.
 Ahmad, K. M. Rare Mughal coins in the State Museum, Haidarabad, Deccan, N. 87.
 Ahmad, S. New dates and varieties of the coinage of the Sultans of Madura, N. 63.
 Ajātasatru, N. 56.
 Alcock, Lt.-Col. A. W., obituary of, cxxv.
 Al-muhammadiya, mint, N. 75.
 Ancestor worship by the Hindus, 28.
 Andhra coins, observations on, N. 61.
 Annandale Memorial Medal, xviii.
 —recipients of, cvii.
 Annual Address, 1933-34, viii.
 „ Meeting, 1934, proceedings of, v.
 „ Report, 1933, xii.
 Anthropology, xxv.
 Arabic and Persian Manuscripts, Search and Catalogue, xxvi.
 Arcot, mint, N. 87.
 Artistic and Historical Possessions, xix.
 Associate Members, xii.
 —list of, ci.

B

- Bankāpur, mint, N. 89.
 Baptist Mission Press, xxiv.
 Barclay Memorial Medal, xviii.
 —recipients of, cvi.
 Basu, N. K. See Chattopadhyay, K. P., and N. K. Basu.
 Bāsuli, a mare-headed goddessling in Orissa, 20.
 Bibliotheca Indica, xxvi.
 Bindumandala, N. 18-9.
 Brihadarathas, dynasty, N. 57.
 Buddha, Indian coinage in the time of, N. 57-8.

Burhānpur, mint, N. 94.

C

- Calcutta Indian Science Congress Prize, xviii.
 Catalogue of Sanskrit Manuscripts, xxvi.
 Chakras, N. 29 ff.
 Chandra-bindu, N. 23-4.
 Chandragupta Maurya, N. 57.
 Chandrardha-bindu, N. 24.
 Chattopadhyay, K. P., and N. K. Basu. Māṇḍā festival of Chota Nagpur, 151.
 Chatushkoṇa, N. 24, 52.
 Chota Nagpur, Māṇḍā festival of, 151.
 Christian IV, Danish King, coin of, N. 81.
 „ V, Danish King, coins of, N. 81.
 „ VI, Danish King, coins of, N. 82.
 „ VII, Danish King, coins of, N. 83.
 „ VIII, Danish King, coins of, N. 86.
 Coin of the ‘Abbāsids found at Paharpur, N. 75.
 Coinage of the Sultans of Madura, new dates and varieties of, N. 63.
 Coins of Nadir Shah and the Durrani Dynasty, by R. B. Whitehead, review on, N. 99.
 Coins of the early and later period, and symbol-groups, their approximate period, and intrinsic value, N. 55.
 Committees of Council, xiv.
 Communications, xxv.
 Condolences, xiii.
 Congratulations, xvii.
 Copper coins of Janjira, N. 71.
 Council, xiii.
 „ Proceedings, 1933, abstract of, lv.
 Cult of the agricultural deities Sama and Chako in North Bihar, 29.

D

- Danish coins of Tranquebar, N. 79.
 ad-Dāraqutnī, life of, 46.
 —list of works by, 57.
 Daryā Khān, N. 96.
 Datta, J. M. Sedentary game of Bengal, 17.
 Daulatābād, mint, N. 97.
 Dayal, P. A new Kidara chief, N. 77.
 Deity of the Muṇḍās of Chota Nagpur, 153.
 Deputations, xvii.
 Dharaṇas or Purāṇas of ancient Hindu India, description of symbols found on, N. 5, 10-1, 14.
 Dheḷāi Chandī, goddessling, 20.
 Dīb (Div or Diu), mint, N. 93.
 Dikshit, K. N. A coin of the 'Abbāsids found at Paharpur, N. 75.
 Dubois, E., Annandale Memorial Medal awarded to, vi.
 Durrani dynasty, coinage of, N. 99.
 Dvādaśāra-chakra, N. 31.
 Dvi-pana or double purāṇa of silver, N. 13.

E

- Elliott Gold Medal and Cash, recipients of, cvi.
 „ Prize for Scientific Research, xvii.
 Exchange of Publications, xxiv.
 Exhibits, xxv.

F

- Fakhrudīn Mubārak Shāh, coins of, N. 68-9.
 Farrukhsiyar, Mughal ruler, N. 87-9, 91-2.
 Fernor, L. L. Annual Address, 1933-34, viii.
 Festival of the Muṇḍās of Chota Nagpur, 154.
 Finance, xx.
 „ Committee, xv.
 Frederick III, Danish King, coin of, N. 81.
 „ IV, Danish King, coin of, N. 82.
 „ V, Danish King, coins of, N. 82.
 „ VI, Danish King, coins of, N. 84.

G

- General Lectures, xxv.
 Ghose, A. Three rare Kushan gold coins, N. 107.
 Golakhpur hoard coins: description of, in the Patna Museum, N. 13; period of, N. 56-7.
 Gopala Bhatta, N. 10.
 Grāmaṇi bija mudra, N. 28.
 Gujarat Sultans, new mint towns of, N. 93.
 Gyani, R. G. Some copper coins of Janjira, N. 71.

H

- Hāidarabad (Deccan) State Museum, Mughal coins in, N. 87.
 Halaparva or plough worship in North Bihar, 33.
 Harun-ar-Rashid, a coin of the Abbāsīd Caliph, N. 75.
 Heras, H. Danish coins of Tranquebar, N. 79.
 Hodivala, S. H. Coins of Nadir Shah and the Durrani dynasty, by R. B. Whitehead. (Review), N. 99.
 Honorary Fellows, xiii.
 —list of, cii.
 Honours, xvii.
 Hora, S. L. Trade in live fish in Calcutta, 1.
 Husain, S. W. Kitāb al-Askhiyā' of ad-Dāraqutnī, 39.
 Huvishka, Kushan King, coins of, N. 107-8.

I

- Ibn-i-Batūta, on history of Madura, N. 66-7.
 Ibrāhīm Khān II, of Janjira, N. 71.
 —III, of Janjira, N. 72.
 Indian coinage in the time of Buddha, N. 57-8.
 Indian Museum, xvi.
 Indian Science Congress, xvi.
 Institutional Members, xiii.
 —list of, ci.

J

- Jalakumbhi, N. 55.
 Jalāl-ud-dīn Ahsan Shāh, coins of, N. 66-7.
 Janjira, copper coins of, N. 71.
 'Jessore koi', 8.
 Joy Gobind Law Memorial Medal, xviii.
 —recipients of, cvii.

Index

v

K

- Kamala lectureship, xvi.
 Kidara chief, N. 77.
 Kitāb al-Askhiyā' of ad-Dāra-
 quṭnī, 39.
 Kuṣhan gold coins, N. 107.
 Kusumapura, city, N. 56.

L

- Lakṣhanādhyaksha, State officer,
 N. 45.
 Library, xix.
 Life Members, chronological list
 of, c.
 Live fish, air-breathing organs in,
 2.
 —Calcutta's trade in, 1.
 —Markets in Calcutta for the
 disposal of, 3.

M

- Madura, history of, N. 63 ff.
 Mahmūd Shāh I, coins of, N. 94.
 —III, coin of, N. 98.
 Makara-dhvaja, name of the Hindu
 cupid, N. 48.
 Malik Ayāz, N. 93.
 Māṇḍā festival of Chota Nagpur,
 151.
 Martin, M. F. C. Observations on
 some Andhra coins, N. 61.
 Medical Section, xxvi.
 —Meetings, 1933, proceedings
 of, cxxxii.
 Meetings, xxiv.
 Members, loss of, 1933, civ.
 „ absent from India, civ.
 Membership Statistics, 1904-1933,
 xxvii.
 Minaketu, name of the Hindu
 cupid, N. 48.
 Mint towns of the Sultans of
 Gujarat, N. 93.
 Mitra, S. C. Cult of the agricultural
 deities *Sama* and *Chako* in
 North Bihar, 29.
 —Curious Cult of Orissa, 19.
 —Plant-lore from Bihar, 25.
 —Worship of plough in North
 Bihar, 33.
 Mock-marriages of mango groves,
 26.
 Modi, Sir J. J., obituary of, cxxviii.
 Morābādī, Māṇḍā festival at:
 description of, 154; origin
 and introduction of, 152.

- Mudrās described in Sanskrit texts
 reconcilable with symbols
 on early silver punch-
 marked coins, N. 16.
 Mughal coins in the State Museum,
 Haidarabad, Deccan, N. 87.
 Muhammed Khān, of Janjira, N. 71.
 Mumbai, mint, N. 92.
 Muzaffar Shāh III, coins of, N. 96.

N

- Nadir Shah, coinage of, N. 99.
 Natural History: Biology, xxv.
 —Physical Science, xxv.
 Nava Nandas, N. 57.
Naw Kālā Kālī, a sedentary game,
 N. 18.
 Numismatics, xxvi.

O

- Obituary, xiii.
 „ Notices, cxxiii.
 Office, xv.
 „ Bearers, xiv.
 Officers and Members of Council,
 1933, lxxv.
 —1934, xi, lxxvi.
 Ordinary Fellows, xiii.
 —list of, ci.
 Ordinary Members, xii.
 —chronological list of, xcv.
 —list of, lxxvii.
 Ordinary Monthly Meetings, 1933,
 proceedings of, cix.
 Orissa, a curious cult of, 19.

P

- Paharpur, Abbāsīd coin found at,
 N. 75.
 Paṇas, silver punch-marked coins,
 N. 5, 45, 58.
 Pañchakoṇa mudrā, N. 19.
 Paramābija mudrā, N. 20, 37, 41.
 Patali, village, N. 56.
 Patrons, list of, lxxix.
 Paul Johannes Brühl Memorial
 Medal, xviii.
 —recipient of, cvii.
 Philology, xxv.
 Plant-lore from Bihar, 25.
 Plough worship in North Bihar,
 33.
 Prasad, D. Classification and signi-
 ficance of the symbols on
 the silver punch-marked
 coins of ancient India, N. 5.
 Prashad, B. Obituary of Lt.-Col.
 A. W. Alcock, cxxv.

Prashad, B. Obituary of Lt.-Col. J. Stephenson, cxxiii.
 Presentations, Donations, and Legacies, xix.
 Publications, xxiii.
 „ list of, 1933, xxviii.
 Pulumāvi, coins of, N. 61.
 Purāṇas, silver punch-marked coins, N. 5, 10 ff.

R

Rāmābija mudra, N. 26.
 Receipts and Disbursements, 1933, xxix.
 Row, R., Barclay Memorial Medal awarded to, vi.
 Rudra Śātakarni, coin of, N. 61.
 Rules and Regulations, xv.

S

Sahadeva, king, N. 57.
 Sahrind, mint, N. 90.
 Saloṇavīra, a Kidara chief, N. 77.
Sama and *Chako*, observations on the worship of the deities, 30.
 Sarasvatī, worship of, an instance of fetishism, 36.
 Sedentary game of Bengal, 17.
 Shaḍara-chakra, N. 17, 30, 37 ff.
 Shatkona, N. 20.
 Shoḍaśāra-chakra, N. 29, 32.
 Sikākul, mint, N. 91.
 Silver coins, early and later, characteristic differences of, N. 58.
 Silver punch-marked coins : archaic type of, N. 12; classification and significance of symbols on, N. 5; mudrās described in Sanskrit texts reconcilable with symbols on, N. 16; period of, N. 5; unpublished variety of, N. 13.
 Singhal, C. R. Some new mint towns of the Sultans of Gujarat, N. 93.

Sir William Jones Memorial Medal, xviii.
 —recipients of, cvii.
 Siva, N. 16.
 Social functions, xvii.
 Society's Premises and Property, xviii.
 Special Honorary Centenary Members, xii.
 Stephenson, Lt.-Col. J., obituary of, cxxiii.
 Sudarśana chakra, N. 52.
 Śūla mudgara, N. 50.
 Svastika, N. 39, 51.
 Symbols on the silver punch-marked coins of ancient India, N. 5.

T

Totemism, 21.
 Trade in live fish in Calcutta, 1.
 Tranquebar, Danish coins of, N. 79.
 Trikoṇa-kundali, N. 25.
 Tripura, N. 26.
Tuk-tak, a sedentary game of Bengal, 17.

U

Udayin, N. 56.
 Udgir, mint, N. 88.

V

Vasudeva, Kushan king, coin of, N. 108.
 Visits, xvii.

W

Wadia, D. N., elected Ordinary Fellow, vi.
 —Obituary of Sir J. J. Modi, cxxviii.

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ARTICLE No. 1.

Trade in Live Fish (*Jiol Machh*) in Calcutta.

By SUNDER LAL HORA.

(Public Lecture delivered at the Asiatic Society of Bengal on Friday, the 31st of August, 1934, and published with permission of the Director, Zoological Survey of India.)

In his account of the Fish and Fisheries of Bengal, Francis Buchanan (afterwards Hamilton) records the following observations under the general account of the fisheries of the Purnea District. 'In the cold season some boats, of from 100 to 200 maunds burthen, are half filled with water, and great quantities of small fish are put into them, and sent living to Calcutta. The fish are so thick that they are just kept wet, but the water is frequently renewed. The kinds are the Singi, Mauri, and Kabai, all small fishes very tenacious of life, and in much request with the natives, as supposed to possess restorative powers'. In several volumes of Hunter's Statistical Account of Bengal, there are references to the trade in live fish, and I quote here two which seem to be of special significance. In the account of the Jessore Fisheries it is stated that 'The fish is kept fresh by the ingenious and simple device of perforating the bottom of the boat, and confining the water which enters by means of two boards stretched from gunwale to gunwale. A tank or reservoir with a constant supply of fresh water is thus formed, and the fish reach their destination alive. The finer varieties, however, such as the rui and katla, etc., cannot support this treatment, and would die. They are, therefore, not exported in quantities from Jessore; and indeed Nadiya, with its railway communications, has obtained this branch of the trade. But the coarser species, such as kai, magur, etc., bear the confinement easily, and are retailed alive from villages on river banks in the neighbourhood of Calcutta, Hughli, etc., under the name of Jessore fish The kai, a small black-green purse-mouthed fish, is greatly esteemed by Bengalis as a restorative after sickness'. Mention is also made of the fact that 'From the fishing grounds of Bakarganj, boats laden with fish are continually passing through the Jessore Sundarbans to Calcutta. The vessels are filled with water and fish in perhaps equal bulk, and the water is continually cast out and new water cast in. The fish die in great numbers, and are thrown out as they die, but sufficient reach Calcutta alive to pay for the trip'. In the account of the Faridpur District, a reference is made to *Jiol Machh*, and it is stated that 'The fishes in this case are stored in reservoirs constructed in the middle of the

(1)

boats and closed by a grating at bottom, through which a constant and fresh supply of water is afforded. The boats are well manned and swift, and are pulled day and night'. De. in his 'Report of the Fisheries of Eastern Bengal and Assam', devotes to the mode of transport and value of live fish a paragraph which is very instructive in this connection. He says: 'Certain fish fetch a high price if sold alive, and are of much less value when dead. They are supposed to be very nourishing if killed just before cooking. These are called *jioi* (alive) fish and are the *Magur*, the *Singi* and the *Koi*. Some other species of fish which are transported similarly also come under the same designation, and are the *Shol*, the *Lati* or *Cheng*, and the *Gajar*. They all possess specially-contrived breathing apparatus enabling them to live for a long time in very little water, and some of them are known to walk across land from one water to another. Such fish are easily transported alive to long distances. When large numbers are to be carried, they are placed in water in the hold of a boat. A circulation of fresh water is maintained by a small hole being bored in the bottom of the boat, through which water wells up, while one or more men are engaged in constantly bailing the excess water out. The hole is stopped with a peg when the bailers rest. These fish are caught in *bhils* and other confined waters and carried in this way to very great distances such as from Faridpur and Bakarganj to Calcutta. For shorter journeys they are carried in earthen pots or canisters containing water, which is changed once or twice a day. They are kept alive in this way in the consumers' houses for several days.'

The above remarks indicate that in the 'live fish' trade a special technique has developed and that in the ingenious devices to be referred to presently advantage is taken of the mode of life of the species collectively known as *Jiol Machh*. I will now refer briefly to the bionomics of these fish to indicate how they differ in certain essential respects from our ordinary conception of fishes.

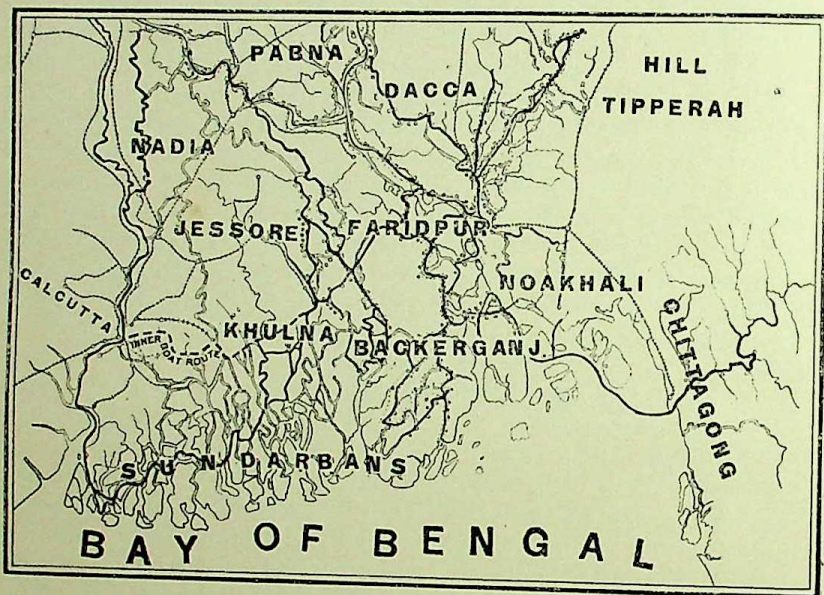
In India and further east, there are many varieties of fish which are capable of living out of water for considerable periods, and even of making periodic excursions on land. These are very hardy species and are able to survive conditions fatal to most other kinds of fish. In their natural haunts, such as foul-smelling marshy areas, when the water has been drawn off or has evaporated, as often happens during drought, they are capable of living in pools of liquid mud and when these dry up they burrow in the mud for a foot or two and survive so long as the earth is moist beneath. This highly unfish-like behaviour is due to the fact that in them air-breathing organs or 'lungs' have been developed and it has become possible for them to oxygenate their blood directly with the atmospheric air. On lifting the gill-cover of a *Koi* (*Anabas*) or *Khalisha* (*Trichogaster*), one sees a chamber situated above the gills and

formed as an outgrowth of the ordinary gill-chamber. Each of these accessory chambers contains a labyrinthiform organ, composed of shelf-like plates with wavy edges and supplied with fine blood vessels. When the air is inhaled through the mouth it enters this chamber and the labyrinthiform organ acts as the 'lung' of the fish.

In *Saui* and *Lata* (*Ophicephalus* spp.) the accessory respiratory organs are in the nature of two lung-like reservoirs in the head, developed as pouches of the pharynx. The inner linings of these cavities are richly supplied with blood. The respiratory chambers of *Cuchia* (*Amphipnous*) are of a similar nature. In this fish the gills are greatly reduced and it seems to have lost practically all its power of aquatic respiration. In *Magur* (*Clarias*) there is an air-chamber situated above the gills into which tree-like outgrowths project from the upper ends of the gill arches. In *Singi* (*Saccobranchus*) a long tubular sac grows backwards from the opercular or the gill cavity and extends as far as the middle of the tail. This sac bears a marked resemblance to the lungs of land vertebrates. These are the principal fish which constitute the trade in live fish. It is not my intention to deal with all the aspects of this business, but to confine my attention to the sale of this commodity in Calcutta with such incidental remarks on other aspects of the fishery as may be called for in the treatment of the subject.

I am informed that in Calcutta there are three principal wholesale markets for the disposal of *Jiol Machh*, one at Chingrighata, not very far from the Dhapa Lock, one at Kidderpore on Tolly's Nullah, and the third at Ultadanga, opposite the Deshbandhu Park on the Canal West Road. There are places on the Hooghly River which are also known for the sale of 'live fish', but they are not of much significance from the commercial point of view. Not very long ago, there used to be a big market at Salkia on the western bank of the Hooghly, but on account of its relative inaccessibility it has been given up. The entire quantity of fish sold in the three markets enumerated above is brought to Calcutta from the deltaic districts of Lower Bengal, such as Faridpur, Bakergunj (Khulna), Jessore, the 24-Parganas, Barisal, Madaripur, and Dacca. The majority, if not all, of the boats laden with 'live fish' pass through the Krishtopur Canal before reaching Calcutta and it is a common sight to see boats, mostly small but a few large ones also, being towed to Calcutta in a characteristic way (Plate 1, fig. 1). To a central post in the boat a number of ropes are tied and these are passed on to people on the shore. These persons pull the boat along with the help of these ropes and only one man is then needed on the boat for steering purposes. Most of the boats come to Ultadanga, which, I am given to understand, is the most important market now for the sale of *Jiol Machh*. Chingrighata used to be the foremost

market for this purpose, but it has lost its popularity in favour of the Ultadanga market. Here during the winter months twenty to thirty small boats may be seen lying along the western bank of the canal (Plate 1, fig. 2); but unless one goes there very early in the morning, the way in which the fish trade is carried on cannot be appreciated. Between the hours of 6 and 8 in the morning, there is great activity and it is practically impossible to find anyone to help with the collection of information one may be interested in. By 8 o'clock the regular business is finished and the fishermen busy themselves with the preparation of their midday meal (Plate 1, fig. 3). These



TEXT-FIG. 1.—Sketch Map of Lower Bengal showing the position of the deltaic districts from where *Jiol Machh* (Live Fish) are imported into Calcutta.

Full thick line indicates the route that can be used all the year.

Broken thick line indicates the inner boat route which shortens the journey by many days and is used by a majority of *Jiol Machh* boats.

hours for the sale of the fish are natural, for the fish are taken from here to the various markets of the town for retail purposes. At the same time it is considered highly undesirable to disturb the fish more than once in the course of 24 hours, and it is difficult, therefore, to persuade these people to sell the fish after the early morning hours.

The fish occupy the entire hold of the boat with a sufficient quantity of water to cover them. As a rule $\frac{3}{4}$ th of the depth of the boat is filled with fish and water and there are stout wooden cross-bars in the boat, known as 'Gurroh', to indicate this level. The hold is covered by narrow planking in sections

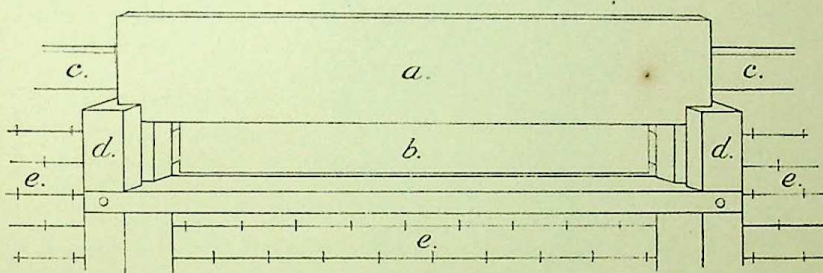
1934]

Calcutta's Trade in Live Fish

5

in such a way that a part or the whole of it can be exposed when needed (Plate 1, fig. 4). By this arrangement the fish lie in a cool and semi-dark place, and the planking provides a flooring space for the people to move about, cook their food, etc.

Though the *Jiol* fish are air-breathing fishes, a certain quantity of good water is still essential for their healthy existence. Before the commencement of the journey, the required quantity of water is taken from the natural haunts of the fishes through a perforation at the bottom of the boat. In some boats there is no perforation at the bottom, but a portion of the edge is built in such a way that a small piece of wood can slide in and out. When it is desired to add water, the piece is taken out and the boat is tilted towards the side and water enters through the temporary opening. After taking in the desired quantity



TEXT-FIG. 2.—Sketch of an arrangement by which water is filled in some of the boats engaged in the trade of *Jiol Machh* (Live Fish).

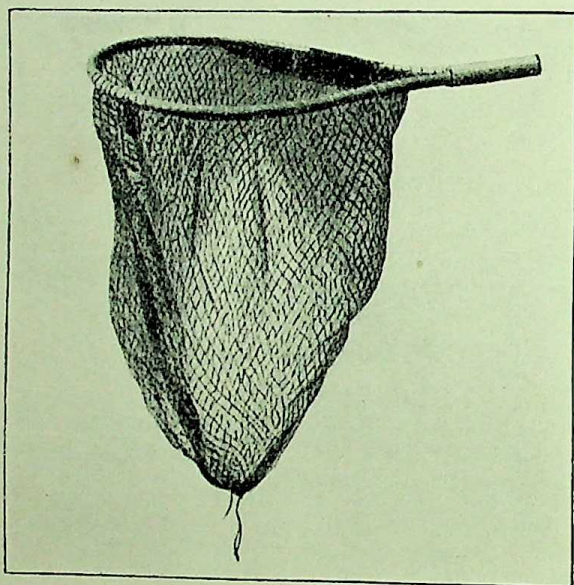
a=Sliding plank or door; *b*=Opening after the door is lifted upwards; *c*=Edge of the boat; *d*=Grooved pillars in which the door slides; *e*=A portion of the boat's inner surface.

By tilting the boat on the side of this arrangement and by lifting the door upwards, water is allowed to go into the boat. In some cases, this device is fitted in the wall of the boat itself.

of water the hole is plugged securely, and usually no change of water is made *en route*, the main reason being that the canal water, through which the boats travel, is too saline and, therefore, unwholesome for the fish. If, however, the water in the boat becomes very foul in the course of the journey, it is bailed out and replaced by fresh water from some pond or tank near the banks of the canal. During the period of stay at Calcutta, the water in the boat is changed once every day between 9 to 10 in the morning after the business for the day is over. The old water is at first bailed out with the help of a *Dhāmā* (Plate 6, fig. 3), usually from the front end of the boat and a fresh supply is taken at the hinder end. When the bailing out of water is going on, the fish are frightened by the noise and lie quietly at the bottom so that the water can be bailed out without any fear of throwing away the fish. Canal water is not used for

this purpose, but unfiltered Hooghly water supplied by the Calcutta Corporation is taken through a hose-pipe and allowed to fall into the boat from some height (Plate 6, fig. 6). By this arrangement, thoroughly oxygenated and wholesome water is supplied to the fish. The Calcutta Corporation charges a monthly fee (about Rupees thirty) for the supply of water, and this sum is raised from among the owners of the boats.

The sale of the fish is effected through the intermediation of a broker who measures out the quantities of fish (Plate 2, figs. 1 and 2). No weights are used but baskets of different sizes and shapes are employed as measures (Plate 4, figs. 1 and 2). On the 13th of January, 1933, I noticed a boatman



TEXT-FIG. 3.—Net used for taking out smaller fish from the hold of a *Jiol Machh* boat.

selling fish to a person who intended to take them to Jamshedpur (Tatanagar) by rail at the rate of Rs. 1-12 per 10 small baskets (*Chhoto Jhānkā*), each of which contained approximately $1\frac{1}{2}$ *paws* of fish. After purchase, the man kept the fish in canisters with a small quantity of water and he informed me that in the course of the journey he will have to change the water at least four times. There must be a great demand for this type of fish, for up to Jamshedpur the person had to pay Rs. 1-12 per maund for fish and water in the canisters besides other incidental expenses. I was told that at the Ultadanga Ghat, the price of this kind of fish usually varies between Rs. 40 to Rs. 60 per maund according to the season and the state of the market.

1934]

Calcutta's Trade in Live Fish

7

For sale in the local markets, the fish is carried in big baskets known as *Gāchhā* which are strengthened in various ways for durability (Plate 5, figs. 1-3). *Jiol Machh* can leap up to considerable heights, and, therefore, the baskets have to be kept covered but sometimes netting is used on the top in an ingenious way (Plate 5, fig. 3). Usually flat, shallow baskets are used as covers (Plate 6, figs. 1 and 2). When taken to a market, the fish are transferred to a large earthen *gamla* in which they are kept in a small quantity of water. A plank of wood behind the *gamla* serves as the seat for the seller who exhibits a few of the fish on a banana leaf in a shallow basket (Plate 2, fig. 3). Usually there is a small quantity of water on the banana leaves and the fish wriggle about in it and keep their surface and respiratory organs moist. In the local markets the retail price is fixed per piece or the fish are sold by weight. A visit to the Shambazar Market about midday showed that the section for the sale of 'live fish' was almost deserted. I was informed, however, that during the early hours brisk business goes on in this section. Bengali women carry on this business in the market.

Some people, mostly Beharis, sell 'live fish' in the streets, and even here there are two categories. Certain people establish way-side temporary shops by keeping a few baskets full of different types of *Jiol Machh* in front of them at a street corner or some other suitable place (Plate 2, fig. 4). They sell the fish by weight, and to a buyer of a large quantity they give the fish in a small basket for which they charge only a nominal price. The second category consists of street-hawkers (Plate 3, fig. 1) who move from place to place with baskets full of fish on their heads. The basket is lined on the inside with banana-leaves (Plate 3, fig. 2) and a small quantity of water is sprinkled over the fish to keep them moist. The banana-leaves help to retain this water in the basket which is beneficial for the fish and at the same time prevent the water from dripping on the hawker. The *Gāchhā* is covered with a shallow basket to prevent the fish from jumping over. The fish is usually sold by weight and the pans of the balance consist of two small, deep baskets (Plate 3, fig. 2). When the fish are sold, a common string is passed through their gill-openings or each fish is secured by a separate piece of string and the fish dangle about as they are being carried home for consumption (Plate 3, fig. 3). Some more merciful people carry them in small baskets. The treatment they receive in the homes must be familiar to most of us. The fishes like *Singhi* and *Magur*, which are greatly dreaded on account of their spines, are first treated with a pinch of salt on their heads. This has the immediate effect of narcotizing them so that they can be handled without fear. *Bonti*, a kind of a bent knife fixed in a wooden board (Plate 6, fig. 5), is used to cut off the heads and for cutting them up into pieces

(Plate 3, fig. 4). The pieces are then put in a basket (Plate 6, fig. 4) and thoroughly washed before transferring them to the cooking pot.

A much more cruel method is sometimes used for killing these fishes. A fish is caught by the tail and its head is hit against some hard substance or its head is hit with something hard. The fish has to be knocked several times before it is killed.

Jiol Machh are greatly in demand among the Bengali population of Calcutta for their flavour, taste, and nutritional value. They are believed to be very good for invalids as they are considered to be light, nutritious, strengthening, and restorative. On account of all these special qualifications, one can imagine that great care is taken to keep these fishes in a fit condition for consumption as a suitable article of diet. But unfortunately this is not so. Most of the Bengalis in Calcutta are, no doubt, familiar with the allusion in the popular saying 'Jessore Koi', but for the benefit of others I shall explain it here. *Koi* fish at Jessore is fat, plump, and rich, but by the time it arrives in Calcutta in boats, it becomes very thin and emaciated, so much so that the head-portion becomes very prominent and body-portion lean. After a prolonged illness, a person's head seems proportionately larger and the body and limbs very thin. So the phrase 'Jessore Koi' is used for a person who recovers from prolonged illness and is consequently very thin and emaciated. *Jiol Machh* during transportation lose a great deal of their weight as they are not fed from the day they are captured to the day they are eaten, and this period may range from two to four weeks according to the distance and tendency of the market. No one seems to have realized what a wastage of valuable food-material occurs during this period of forced starvation of the fish. If some cheap food could be prepared and the utility of it demonstrated to the fisher-people, I am sure, much good could result to this trade in the increase of the market value of these fish on account of their enhanced nutritional value.

Considerable work has been done on the effect of starvation in other animals, but in the case of fish there seems to have been difficulty in collecting the excreta for metabolic studies and the inability to give a definite amount of food and water seems to have been another obstacle. On the analogy of what has been found in other animals, it can be safely presumed that even in fishes the first line of defence against starvation is the depletion of the glycogen stored in the liver and other tissues. After the consumption of the carbohydrates, the fats and proteins would be next consumed, leading to the breaking up of the body-tissues, depending on the degree of starvation. It follows, therefore, that the protein and fat value of a fish which has been starved for a fortnight or so would be much inferior to

1934]

Calcutta's Trade in Live Fish

9

that of fresh fish of the same species. The preparation of a suitable food for these fish during their period of confinement and starvation is a simple matter, but no attention has unfortunately been paid to this important question. They are being exploited without the slightest idea of conservation. Fortunately, Nature is bountiful in showering its blessings on this land, but man is interfering with Nature to such an extent that fisheries may fail altogether. It is, however, hoped that before long necessary steps will be taken to preserve the fisheries of this country.

As any talk about fisheries is incomplete without statistics, I propose now to place before you a statement of fish-boats entering Calcutta through the Krishtopur Toll Station, showing approximately the quantity in maunds of fish and number of boats month by month for the five years, 1928 to 1932 (Table I). I have already remarked that most of the fish-boats carrying 'live fish' to Calcutta have to pass through the Krishtopur Toll Station, and, as the statement shows, on an average 43,146.4 maunds of fish are imported into Calcutta every year. This is not a small quantity and any effort made to improve the quality of this fish seems certainly worth while. During the dry months, from October to June, the transportation of fish is carried on by small boats and consequently the number of boats employed is large, about 300 boats per month, while the average quantity of fish carried by these boats is about 14.5 maunds per trip (Table II). During the monsoon months only a few boats are used for this trade, but they are of about 36 maunds capacity, so that with the reduction in the number of boats, the supply does not fall proportionately. It is further seen that the supply of this kind of fish is most abundant from October to March, the peak period being January, and it falls off gradually till in June the quantity imported in Calcutta is about 1,500 maunds only. The rise and fall in the quantity of fish month by month is governed by biological laws and can be readily explained with the help of our knowledge of the bionomics of these fishes. With October or November, the dry-season starts in India and the water in the rivers, tanks, pools, and ditches begins to fall due to gradual evaporation. As the vast expanses of water dry up, the fish come together to live in pools and puddles and fall a ready prey to the ingenious devices used by man in capturing them. I do not propose to deal with these devices here, as it is a long subject and must be treated separately and cannot be adequately dealt with within a few minutes. In April, May, and June, the marshes and ponds dry up altogether and the fishes bury themselves at considerable depths in the ground to tide over this unfavourable period. In consequence the supply of *Jiol Machh* falls considerably. With the monsoon, the country is flooded and the sleeping or aestivating fishes are revived. The fish become abundant, but, on

account of the floods and high waters, they are not accessible. The supply improves during the rains, but the real fishery season for these fish starts with the fall of water in October or November.

During the rainy season—July, August and September—the majority of *Jiol* fish brought to Calcutta belong to the labyrinthine fishes of the genera *Anabas* (*Koi*) and *Trichogaster* (*Khalisha*), while after the rains from October to February *Ophicephalus* (*Sauli*, *Lata*, *Murrall*) and *Anabas* are most abundant; *Trichogaster* decreases in quantity. During the hot months, April, May and June, 90% of *Jiol Machh* consist of *Saccobranchus* (*Singi*) and *Clarias* (*Magur*). From the middle of February to the middle of April some people do not eat *Singi* and *Koi*, for they are believed to spread smallpox. During these months, the skin of these fishes is covered with small, raised, round patches which correspond in appearance to the marks of smallpox. It is probable that this is the breeding season of these fishes and that this period is enjoyed as the close season.

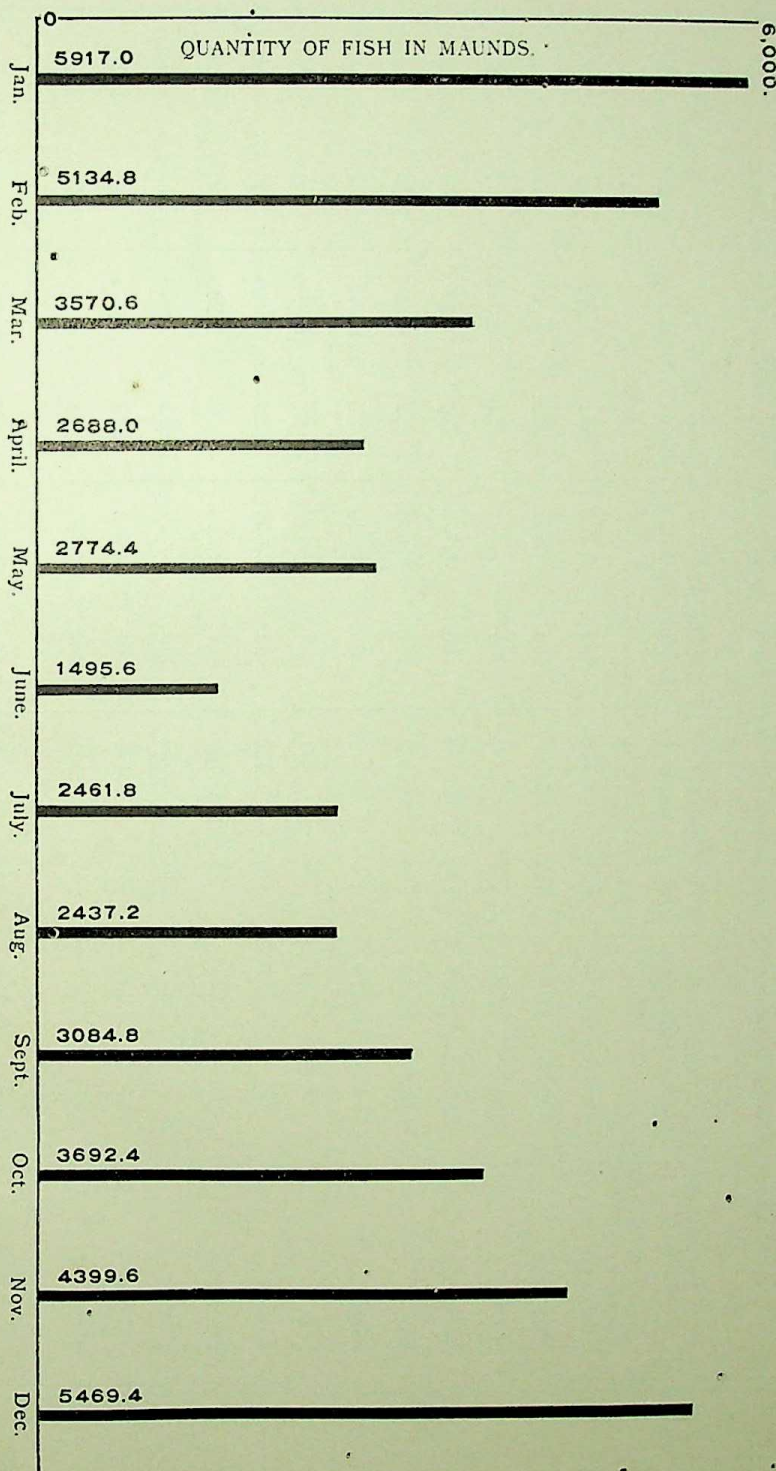
A few words about the people who bring the supply of *Jiol* fish to Calcutta will not be out of place here. It has been stated that it takes 8 to 10 days for the journey from Faridpur to Calcutta, 4 to 5 days from Khulna, and a somewhat shorter period from Jessore and 24-Parganas. A stay of 5 to 10 days is made in Calcutta to dispose of the cargo and the return journey takes about a week or so. Soon after the arrival of the boat in the fishing ground, the owner of the boat loads it with a fresh supply and the Calcutta journey starts once again. It was ascertained that on an average one trip a month is made by these boats. The minimum number of men on each boat is three, one *manjhi* (boatman) and two *dharis* (paddlers), but this number depends upon the size of the boat. Formerly these people obtained a certain percentage of profit, but on account of trade depression, they now receive a wage of 6 to 10 rupees a month, according to their qualifications, besides food-rations. The purchase price of the fish is not known to these people, for it is the concern of the owner of the boat. Each boat costs about Rs. 150 to Rs. 500 according to its size, and the carrying capacity of a small boat is estimated to be 6 to 7 maunds of fish besides a quantity of water. About 90% of the people employed in this trade are Mahommedans by religion?

I have not dealt with the methods of capture of *Jiol Machh* nor with the popular beliefs and superstitions that have grown up round this class of fish. A *Jiol Machh*, when alive, fetches 3 to 4 times as much price as a dead one of the same kind and, therefore, a dead *Singi* or *Koi* is eaten only by the poorer people. These fishes have the merit of being absolutely fresh when cooked, and it is no wonder that they are prized so much.

1934]

Calcutta's Trade in Live Fish

11



Graph showing average quantities of fish in maunds brought to Calcutta during the different months of the year from 1928 to 1932.

TABLE I.

<i>Statement of fish-boats entering Calcutta area through Krishstopur Toll Station showing approximately the quantity in maunds of fish and number of boats, month by month, for the years 1928, 1929, 1930, 1931, and 1932.</i>						
Month.	1928.		1929.		1930.	
	Boats.	Quantity.	Boats.	Quantity.	Boats.	Quantity.
January	489	5,838	607	6,150	503	6,760
February	369	8,224	380	3,920	400	3,971
March	298	4,783	307	3,285	241	2,485
April	252	3,648	174	2,708	166	1,755
May	184	2,763	115	1,394	121	6,291
June	106	2,379	75	817	55	1,110
July	69	4,258	50	997	50	2,122
August	78	3,581	66	1,223	86	2,890
September	82	2,626	72	4,730	71	2,353
October	235	3,220	190	5,624	269	4,047
November	365	5,207	357	5,487	342	3,592
December	532	6,937	334	4,991	475	4,629
TOTAL	3,059	53,464	2,727	41,326	2,779	42,005
					2,924	35,632
					3,139	43,305

1934]

Calcutta's Trade in Live Fish

13

TABLE II.

<i>Statement of average quantity of fish per boat in maunds brought to Calcutta during the different months of the year, from 1928 to 1932.</i>												
Year.	Jan.	Feb.	Mar.	April.	May.	June.	July.	Aug.	Sept.	Oct.	Nov.	Dec.
1928	11.93	22.28	16.05	14.47	15.01	22.44	61.71	45.91	32.04	13.70	14.26	13.03
1929	10.14	10.31	10.70	15.56	12.12	10.89	19.94	18.53	65.69	29.60	15.37	14.94
1930	13.44	9.92	10.31	10.57	52.00	20.19	42.44	33.60	33.14	15.04	15.03	9.74
1931	7.69	11.61	9.31	9.76	10.88	23.28	36.19	24.41	38.36	9.67	15.82	9.94
1932	16.73	10.63	10.78	11.61	11.84	16.69	27.38	32.79	42.04	17.59	6.92	10.80
Average quantity per month per boat	11.98	12.95	11.43	12.39	20.37	18.69	37.53	31.05	42.25	17.12	13.48	11.69

EXPLANATION OF PLATES.

TRADE IN LIVE FISH (*Jiol Machh*) IN CALCUTTA.

PLATE 1.

Fig. 1.—A view of the Krishtopur Canal, North Calcutta. Notice the boats being towed by men on the bank by means of ropes tied to poles in the middle of boats (p. 3).

Fig. 2.—Wholesale market for *Jiol Machh* at the Ultadanga Ghat. Several boats are seen lying opposite the Deshbandhu Park along the western bank of the Canal West Road (p. 4).

Fig. 3.—Closer view of a few small boats at the Ultadanga Ghat containing *Jiol Machh*. Most of the men are attending to the preparation of their midday meals after the morning hours of business (p. 4).

Fig. 4.—Two boats containing *Jiol Machh*. The narrow planking in sections used to cover the hold, where the fish are stored, is clearly seen (p. 5). The hold is partly uncovered in the boat on the right.

PLATE 2.

Figs. 1 and 2.—Sale of *Jiol Machh*. The owner is supplying fish from *Dūrē* to the broker who goes on measuring the quantity with the help of *Chhoto Jhāṅkā*. The purchaser is putting fish in canisters for railway transportation. Many people gather round to watch the transaction (p. 6).

Fig. 3.—*Jiol Machh* Section of the Shambazar Market, Calcutta, at about midday. Very few people were in the market at this hour (p. 7).

Fig. 4.—A way-side temporary stall of a Behari for the sale of *Jiol Machh* (p. 7).

PLATE 3.

Fig. 1.—A Behari street-hawker of *Jiol Machh* (p. 7).

Fig. 2.—A Behari street-hawker of *Jiol Machh* weighing fish for a customer. The inner banana-leaf lining of the basket and the cover lying beside it may be noticed (p. 7).

Fig. 3.—*Jiol Machh* being carried home by means of strings passed through the gill-openings (p. 7).

Fig. 4.—A house-maid cutting up *Jiol Machh* and preparing them for the cooking pot (p. 8).

PLATE 4.

Fig. 1.—Two small fish measures, *Chhoto Jhāṅkā* and *Baro Jhāṅkā*.

Fig. 2.—Large fish measure, *Dūrē*.

Fig. 3.—A wide-meshed circular net (*Jāl*) with an iron rim used for taking out larger fish, such as *Sol* (*Ophicephalus striatus*), from the hold of a boat. Wide mesh allows smaller fish to pass through.

PLATE 5.

Large baskets (*Gāchhā*) for carrying *Jiol Machh*. Basket in figure 2 is strengthened by means of strings of twine. Basket in figure 3 has a netting on the top to prevent fish from jumping out. Basket in figure 4 has a narrow mouth which prevents the fish from jumping out.

1934]

Calcutta's Trade in Live Fish

15

PLATE 6.

Figs. 1 and 2.—Shallow, plate-like baskets used as covers for big baskets (*Gāchhā*) and for laying out *Jiol Machh* for sale.

Fig. 3.—*Dhāmā*, a basket with a handle used for bailing out water from a boat and for taking out fish from the hold.

Fig. 4.—*Khāloi*, a small basket used for miscellaneous purposes, such as carrying fish from market, for washing cut pieces of fish, etc.

Fig. 5.—*Bonli*, a big knife fixed in a wooden board for cutting up big fish into large pieces.

Katāri, a bent knife for cutting bigger pieces into smaller pieces.

Fig. 6.—Fresh water being added to a boat from a hose. As the water falls from a considerable height, it becomes thoroughly oxygenated (p. 6).

JPASB, XXX, 1934.

PLATE I.

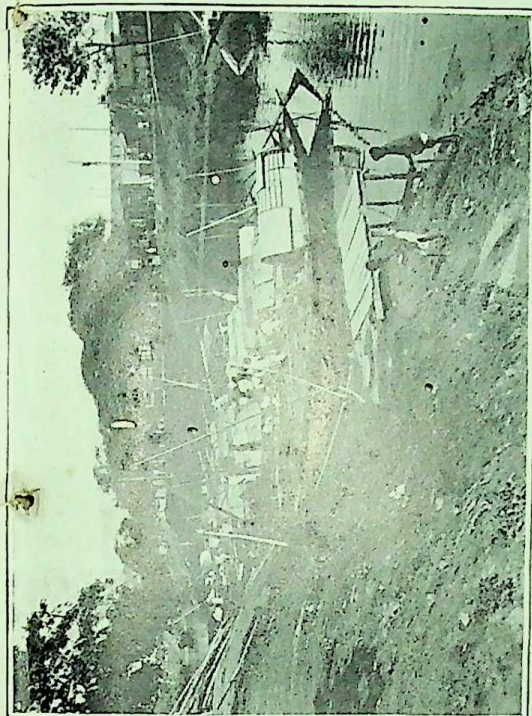


FIG. 2.—Wholesale market, Ultadanga Ghat.

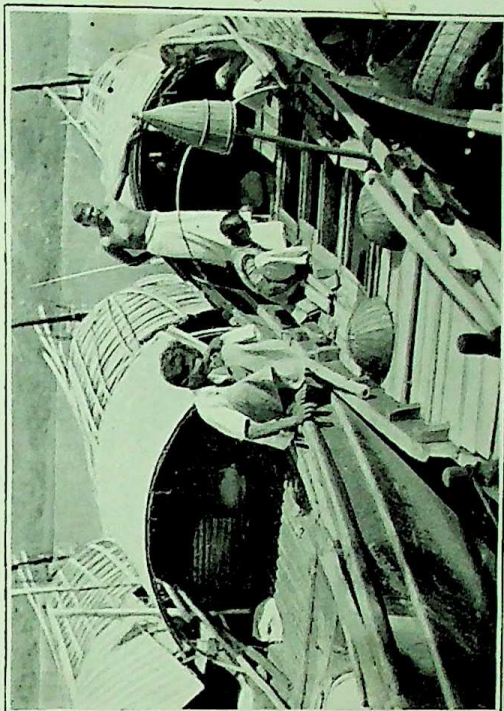


FIG. 4.—Closer view of two boats.

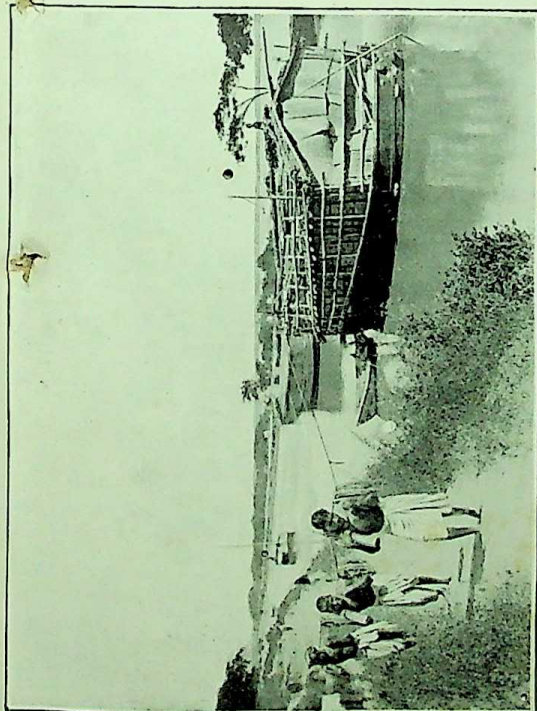


FIG. 1.—Boats in the Krishtopur Canal.

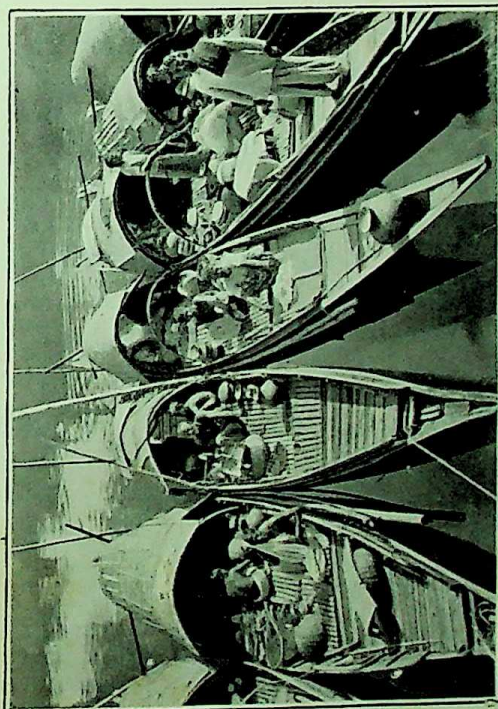


FIG. 3.—Boats at the Ghat after business hours.

Calcutta's Trade in 'Live Fish'.

JPASB, XXX, 1934.

PLATE 2

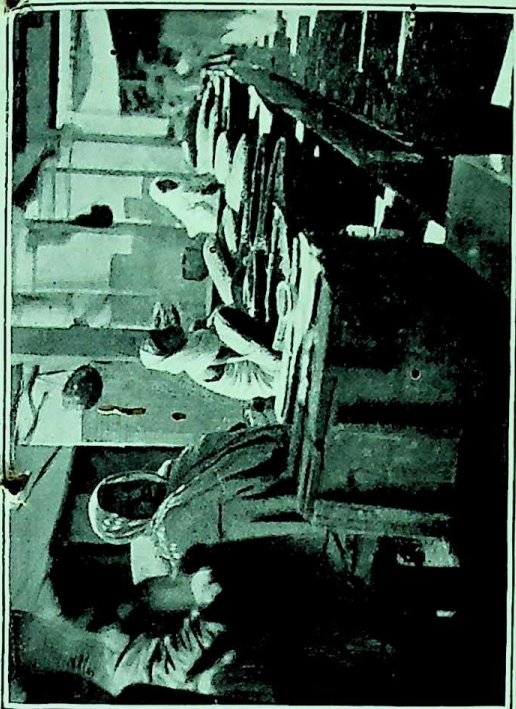


FIG. 3.—*Jiol Machh* Section, Shambazar Market

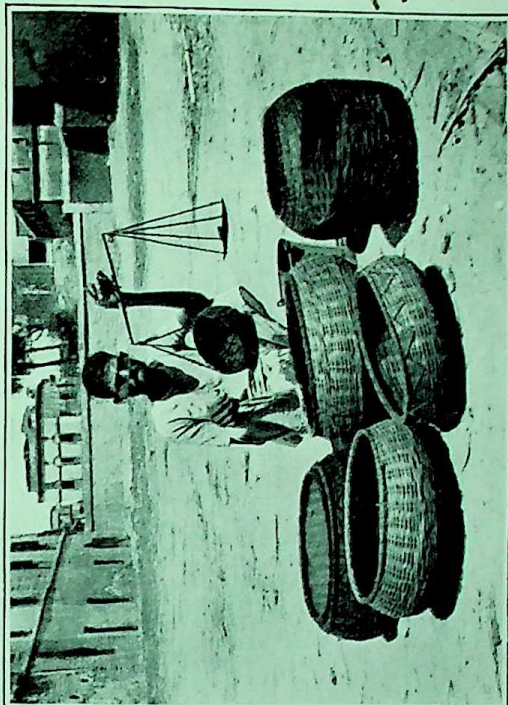


FIG. 4.—Tammam stall, sale of *Jiol Machh*

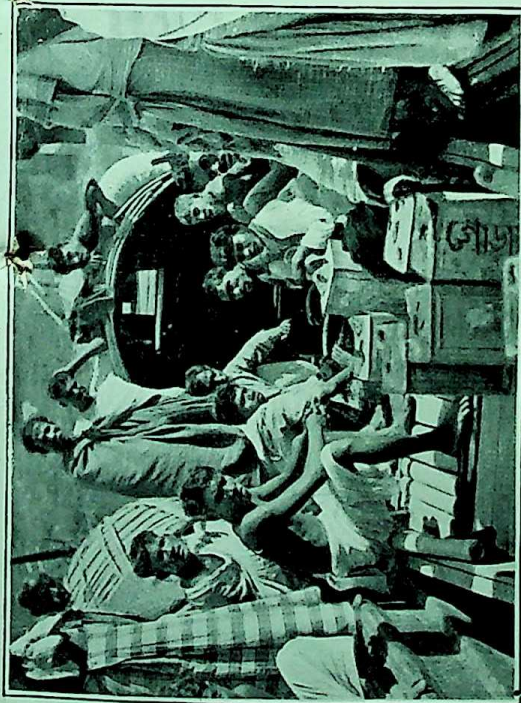


FIG. 1.—Sale of *Jiol Machh*.



FIG. 2.—Sale of *Jiol Machh*

Calcutta's Trade in 'Live Fish'

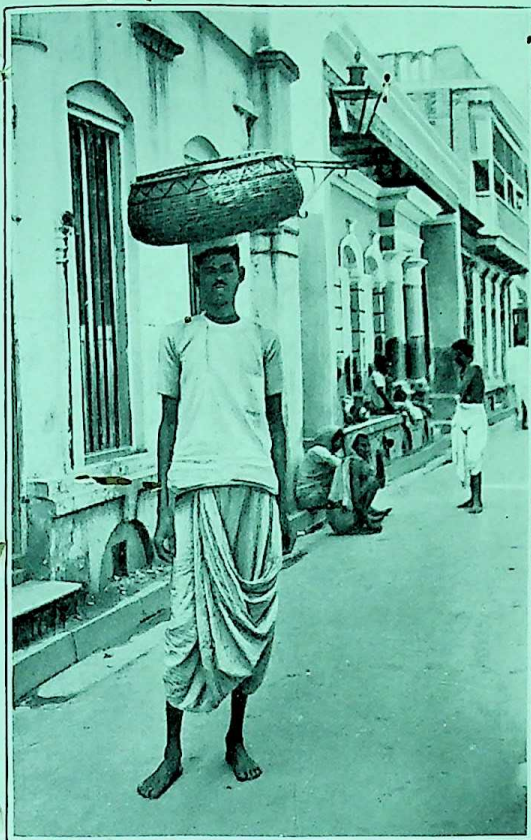


FIG. 1.—A Behari street-hawker of *Jiol Machh*.

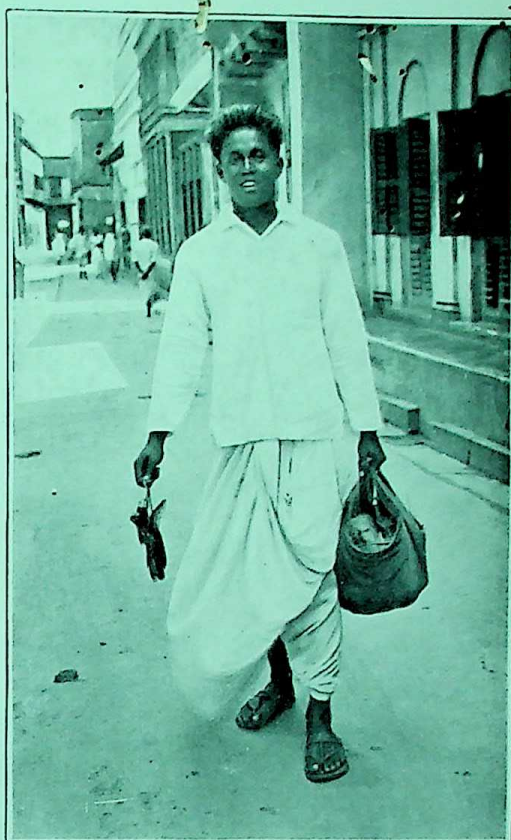


FIG. 3.—*Jiol Machh* being carried home.

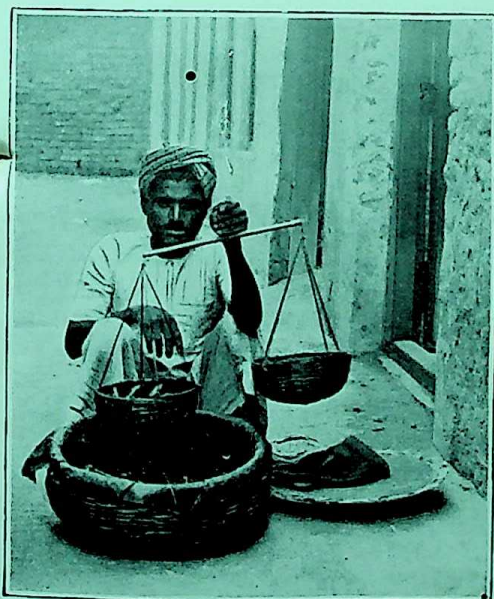


FIG. 2.—Behari street-hawker weighing *Jiol Machh*.



FIG. 4.—*Jiol Machh* being prepared for cooking.

Calcutta's Trade in 'Live Fish'.

JPASB, XXX, 1934.

PLATE 4.

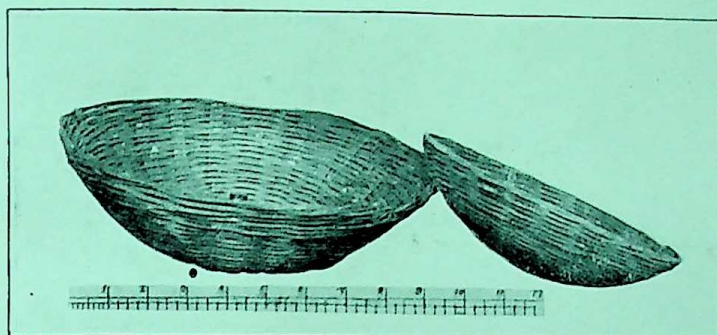


FIG. 1.—Fish measures—*Chhoto Jhāṅkā* and *Bāro Jhāṅkā*.

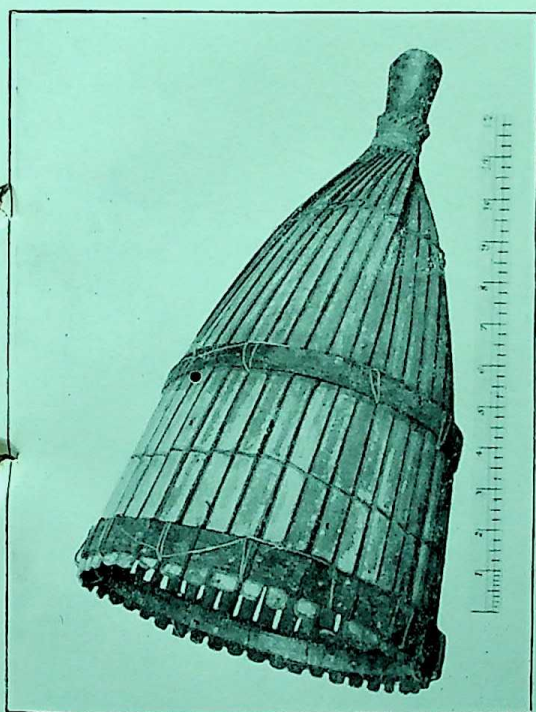


FIG. 2.—Large fish measure—*Dūrē*.

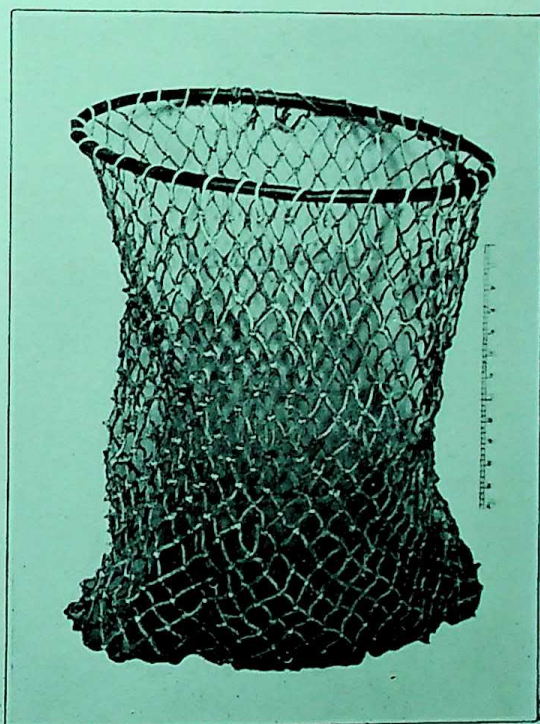


FIG. 3.—Net for taking out larger fish.

Calcutta's Trade in 'Live Fish'.

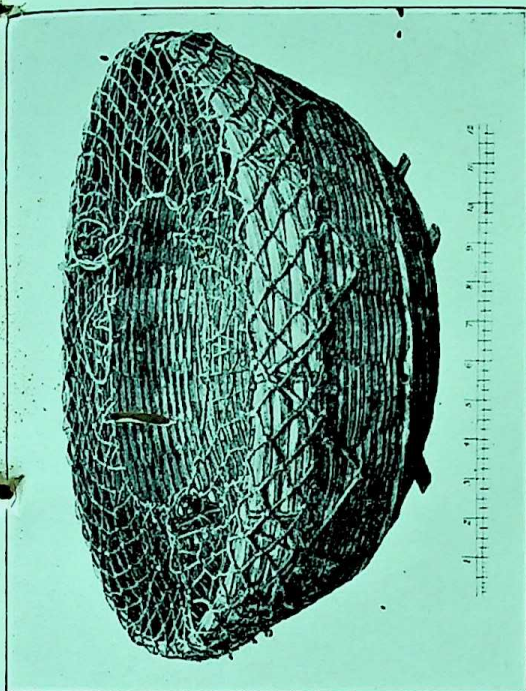


FIG. 3.—A large basket with a netting on the top.

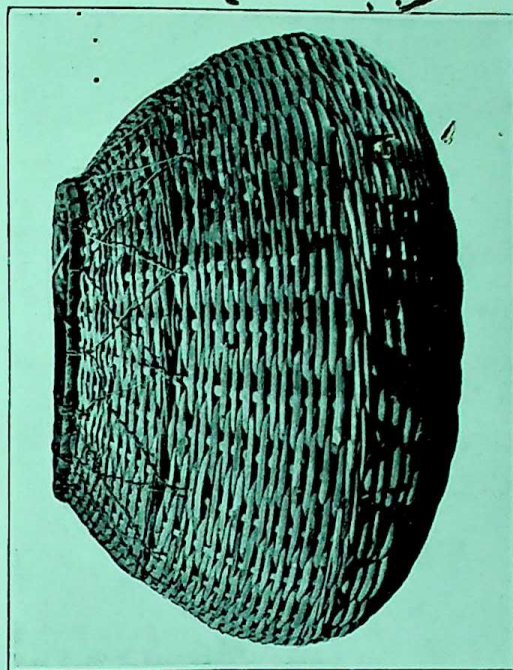


FIG. 4.—A narrow-mouthed large basket

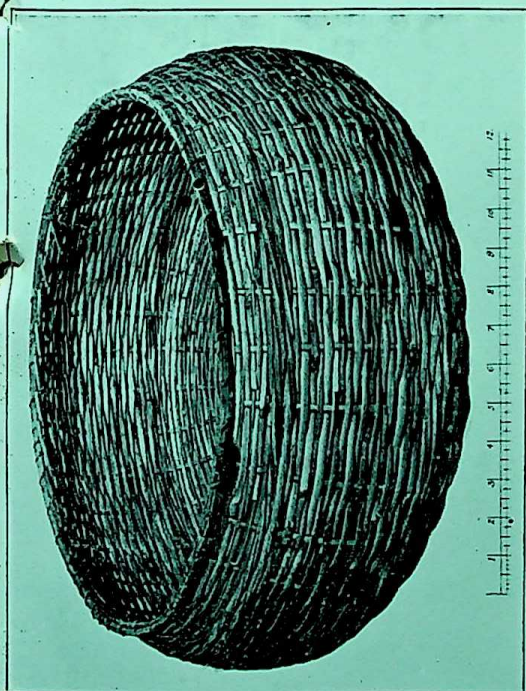


FIG. 1.—Large basket for carrying *Jiol Machh*.

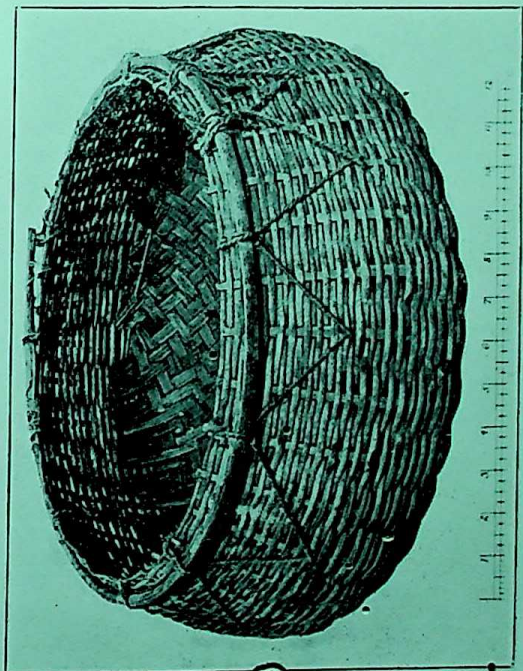


FIG. 2.—A large basket strengthened for durability

Calcutta's Trade in 'Live Fish'.

JPASB, XXX, 1934.

PLATE 6.

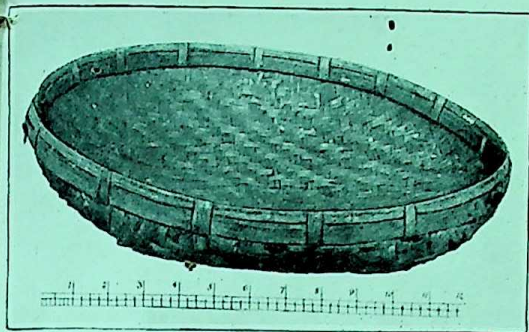


FIG. 1.—Flat basket used as cover.

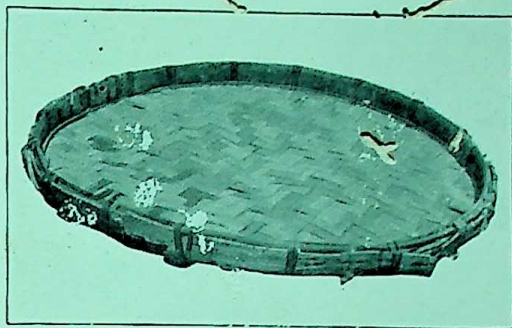


FIG. 2.—Flat basket used as cover.

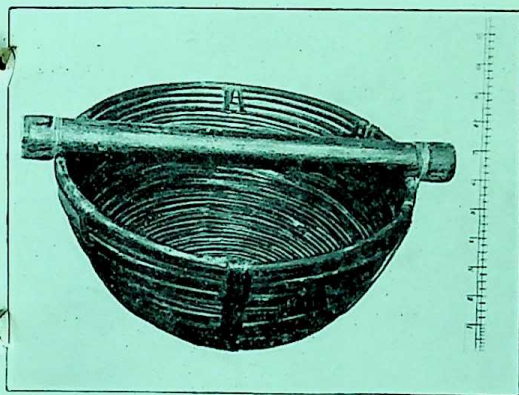


FIG. 3.—*Dhāmā*, used for bailing out water.

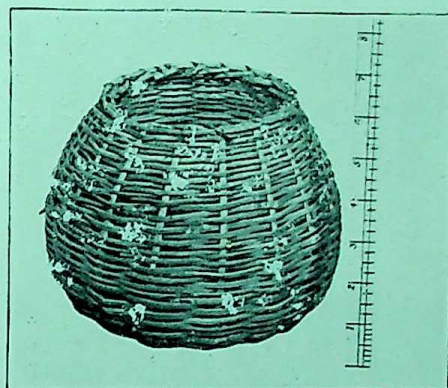


FIG. 4.—*Khāloi*, a small basket for general use.

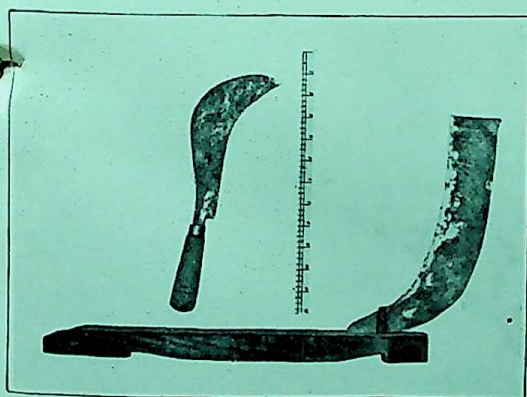


FIG. 5.—*Bonli* and *Katāri*, two types of knives.



FIG. 6.—Taking fresh water in *Jiol Machh* boats at the Ultadanga Ghat.

Calcutta's Trade in 'Live Fish'.

On a type of Sedentary Game of Bengal.

By JATINDRA MOHAN DATTA.

(Communicated by Dr. S. L. Hora.)

The type of sedentary game described below is popularly known as *Tuk-tak* and is usually played by children and young boys and girls of Bengal. The diagrams used for the game are shown below, but it may be noted that the one without the outer boundary line is more commonly used. The diagram is drawn on a piece of slate or on a floor with charcoal, and two players are needed to play the game. To start with, each player has three distinctive pieces, such as *cowries* (shells)

A	B	C
D	E	F
G	H	I

A	B	C
D	E	F
G	H	I

and tamarind seeds, or distinctive marks, such as \times and \odot , are chosen to play the game. The player, who begins, places one of his pieces or mark on any of the areas marked A, B, C, etc. and then the other player occupies any other area. Playing thus alternately, all the six pieces are brought on the board. When all the six pieces are brought on the board, then the pieces are moved to adjacent vacant places but there is no jumping over or catching the pieces of the adversary. Effort is made to get one's three pieces in a straight line, i.e. ABC, ADG, AEI, and so on. One, who achieves this first, is the winner of the game, but it often happens that no one gets his three pieces in a straight line within a specified time and then the game ends in a draw.

The game is usually played by idle people and vagabonds, and mothers often dissuade their children from playing this game for long periods as it is believed that the child becomes *Lakshmi-chchārā* or devoid of wealth (poor).

18 *Journal of the Asiatic Society of Bengal* [N.S., XXX, 1934]

The writer has seen this game being played at Asansol and Dhanbad, but has never seen people of Lower Bengal playing it.

[The principle of play in this game is the same as that of *Tant-fant* (Datta, *Journ. As. Soc. Bengal*, N.S. XXIX, p. 167, 1933) or *Tin-guti pait pait* (B. Das-Gupta, *Quart. Journ. Vaṅgīya Sāhitya Pariṣat*, XIV, p. 243, 1314 B.S.) though the diagrams and the mode of play in the beginning are different, especially in *Tant-fant*. *Tuk-tak* is fairly common among the residents of Calcutta where it is called *Naw Kātā Kāti* and is always played with distinctive marks. It has become proverbial for idleness, for when a person has no work to do, he is often rebuked by saying that he should go and play *Kātā Kāti* with his wife. There are also other variations of the game prevalent in Bengal. S. L. Hora.]

On a Curious Cult of Orissa.

By SARAT CHANDRA MITRA.

Researches carried on in Northern India during the fourth quarter of the last century as well as in the first one of the present have brought to light the prevalence therein of many curious and strange cults.

For instance, in 1899 the well-known Bengali Indologist, the late Mahāmahopādhyāya Dr. Hara Prasād Sāstri, C.I.E., M.A., D.Litt., F.A.S.B., made the startling discovery that, in Bengal, nearly one-third of the Hindu population are still Buddhists without their knowing that they are followers of this famous cult. These people worship a godling named Dharma, who is no other than the second deity of the Buddhist Triad. This worship is conducted by non-Brāhmana priests; and the *mantras* or prayer-formulæ are full of Buddhist ideas. This discovery was greatly appreciated by scholars. Dr. Sāstri published a pamphlet entitled *Discovery of Living Buddhism in Bengal* on this subject. In 1909, the Council of the Asiatic Society of Bengal requested him to undertake, on behalf of the Government of India, a search for Bardic manuscripts in Rajputana, and to prepare and submit a report thereon, and to formulate a practical scheme for their collection and preservation. This work occupied four years, during which he submitted four annual progress-reports which contain many new and interesting discoveries in the political, social, religious, and literary history of Rajputana. In the course of the long tours which he had to make in Rajputana in search of these Bardic manuscripts, he discovered another curious cult. It is the remnant of the Zoroastrian fire-worship still existing in an obscure corner of Rajputana (Osia). It is the worship of a lamp, fed with *ghi* (clarified butter), which has been kept burning by a band of monks for centuries.

It was towards the close of the last century that Sir George Grierson made some researches into the animistic or popular religion which is prevalent among the peasantry of Bihar. As the result of these researches, he discovered some strange deities and their cults existing among the agriculturists of Bihar. One of these is the cult of *Dihwār* or *Chirkutwā-Pir* which is prevalent in the districts of Saran and South Tirhut, in North Bihar. It is believed that each village has got its own godling of this name which, when translated into English, would mean *the Saint of Rags and Tatters*. Every person who passes his shrine throws a piece of cloth on his image.

(It is to be regretted that Dr. Grierson has not told us what this godling's image is like, whether it is a piece of unhewn stone, or a small mound of earth, or a wooden stake stuck in the ground. Further research is required on this point.) I think that the piece of cloth thrown on this deity's image is an instance of rag-offering. If this piece of cloth be a shred torn from the offerer's own wearing apparel, it preserves an imaginary connection with the former wearer thereof, notwithstanding its having been torn from the latter's dress. The godling communicates his divine afflatus or *mana* to the discarded rag which, in its turn, communicates it through the aforementioned imaginary link to the wearer or offerer and thereby sanctifies and blesses him.¹

Another is the cult of *Dhelhā* or *Dhelwā Gosāin* or *Pīr*, a name which, when translated into English, would mean *the Saint of Clods*. A small mound of clay is erected by the roadside in his honour. To this symbol of the godling, every passer-by offers a clod of earth by way of votive offering. This deity is popularly believed to protect wayfarers from all harm and trouble.¹

Closely analogous to the foregoing cult is the worship of the goddessling—*Dhelāi Chandī* or 'Our Lady of Clods' which is prevalent in the district of Murshidabad in north-western Bengal. In this case stones are placed by way of offering at the foot of the trees which are believed to be inhabited by the tree-spirits or tree-godlings.²

Recently the researches of Prof. Priya Ranjan Sen, M.A., P.R.S., of Calcutta University have brought to light the existence in Orissa of a curious cult which is known as the worship of the mare-headed goddessling *Bāsuli*. She has the form of a mare and is known as the '*Ghorā-muhā Bāsuli*' or 'the mare-headed *Bāsuli*'. She is worshipped in various localities in Orissa by Keots and allied castes. The sacred book of this cult is the *Kaivarta-Gītā* which is said to have been written in Uriya by Achyutā Dās, who was one of the five companions of the great Vaishnava reformer Chaitanya Deva. Prof. P. R. Sen thinks 'that *Bāsuli* was originally a local deity probably of Dravidian origin who was gradually transferred to the Hindu Pantheon. She may be connected with Hayagriva or allied to the goddess *Burī* worshipped in North Bengal, especially in the Rungpur District'.³ *Her deityship is represented by an image with a horse's head and, sometimes as a horse wholly made of wood.* A folk-ballad in Uriya about

¹ *Bihar Peasant Life*. By Sir George Grierson, I.C.S., O.M., K.C.I.E., Second and Revised Edition, Patna, Superintendent, Government. Printing, Bihar and Orissa, 1926, p. 406.

² *Man in India*, Vol. II (1922), p. 260.

³ *Man in India*, Vol. XI (1931), pp. 57-58.

1934]

On a Curious Cult of Orissa

21

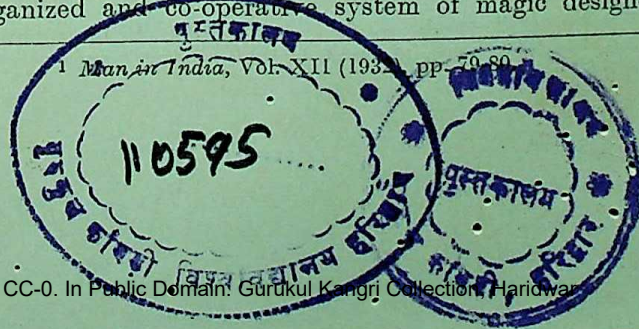
this goddessling has been recently discovered in the District of Cuttack in Orissa, and the text in Roman characters has been published. From this ballad we get an idea of the way in which this cult has been evolved. I quote below the passage in which the evolution of this cult has been set forth from Prof. P. R. Sen's English translation thereof:—

‘Saying this, he glanced at the banyan-leaf, and a horse shoved up from the water. The horse was born according to instructions and spread his back over a *lakh yojana*. The Prabhu, taking up the king on the back of the horse, spurred the horse, in the delight of his heart. The horse, of a deep stock, pawed the ground in vigour and both the horse and the rider came to the side of the sea. The Dāsa King took that horse to the island of Ceylon and used it for his conveyance many a year round. With this horse I am making a (stage representation) show; this is my right preceptor and I am its servant. The right preceptor gave me a *crore* of qualities.’¹

For reasons which I shall presently state, I am of opinion that the above-described cult of Bāsuli is of totemistic origin and that the horse is the totem of the Keots and other allied castes of Orissa.

The characteristic features of Totemism are that, sometimes, a totem is regarded as an ancestor, or as the common fund of life out of which totemites are born and into which they return when they die. Sometimes the totem is regarded as ‘a very present help in time of trouble’, as when a Kangaroo, by hopping and leaping forward in a particular manner, warns the totemite (Kangaroo-man) of impending danger. Sometimes, on the other hand, the Kangaroo-man looks upon himself as the helper of the Kangaroo, and performs certain ceremonies in order that these marsupials may wax fat and multiply. Again, almost invariably the totemite shows some respect towards his totem by refraining from slaying and eating the totem-animal, unless it be in some specially solemn and sacramental way.

On the subject of Totemism in India, Sir H. H. Risley says ‘We find among our Dravidians in India the month of June, Wednesday in every week, the moon, the rainbow, and the constellation Pleiades figuring as totems among a number of names—which include pretty well the entire flora and fauna of the country where the tribe is settled. But, while among the Australians, the religious aspect of totem is relatively more prominent than the social, in India the position is reversed; the social side of the system is very much alive, while the religious side has fallen into disuse. It is the religious side on which Sir J. G. Frazer lays stress, and he explains totemism as “primarily an organized and co-operative system of magic designed to



secure for the members of the community, on the one hand, a plentiful supply of the commodities of which they stand in need, and, on the other hand, immunity from all the perils and dangers to which man is exposed in his struggle with nature." In other words, totemism is a primitive Commissariat and General Providence Department which, at a later stage, took over the business of regulating marriage.¹

The facts set forth in the above folk-ballad namely, (a) that the horse was miraculously born from the water, (b) that this horse spread his back over a lac of *yojanas*, (c) that the Dasa King (most likely the King of the Keots) rode upon this horse and took him to the island of Ceylon, (d) that this horse is the right preceptor (of the composer of the foregoing folk-ballad) and that the latter is the horse's disciple or servant, and (e) that this horse gave him a *crorè* of qualities, show that the horse was some spiritual being who was, in some way or other, connected with the origin of the Keots and other allied castes. We may, therefore, come to the conclusion that the horse is the Keots' ancestor or common fund of life out of which the Keots are born, and into which they return after death. The Keots and their allied castes, therefore, began to pay their homage to him by making a wooden image of him. This image of the horse was subsequently changed into that of a female with the head of a horse.

In the course of our survey of totemism in India, we find that the Khangars of Bundelkhand have the horse (as also some other animals) as their totems, but it has not been stated that they worship the horse. The Mori sept of the Bhils of Central India have the peacock for their totem and are prohibited from treading knowingly on the tracks of this bird, and, if a woman of this sept sees a peacock, she must veil her face or look away. The cult of the peacock-totem consists in searching for the foot-marks of this bird in the forest and *in making an obeisance to it*. The ground is then made smooth round the bird's foot-prints, the figure of *Svastika* is made in the dust, and offerings of grain are deposited on a piece of red cloth. The Sanyar sept of the Bhils worship the cat, but consider it unlucky for their totem to enter their houses and usually keep a dog tied at the door to frighten it away.²

The Orāons of Chota Nagpur have the tiger and the hyena for their totems. The Kurmi sept of the Mahilis of the Santal Parganas and the Jagannāthi Kumhārs of Orissa also have the tiger for their totem; but it has not been reported whether these people actually worship the tiger and the hyena.

¹ *The People of India*. By Sir Herbert Hope Risley, K.C.I.E., 2nd Edition, 1915. Calcutta and Simla: Thacker Spink & Co., pp. 105-106.

² *Op. Cit.*, p. 101.

1934]

On a Curious Cult of Orissa

23

Although the meat of these carnivorous beasts cannot serve as food to their totēmites, and, although they at times attack human beings and cannot protect men from impending dangers, we must, however, conclude that the Orāons, the Kurmis, and the Jagannāthi Kumhārs regard these two animals as their ancestor or common fund of life from which they have been born and to which they will return after death.

This being so, I am of the opinion that the religious side of totemism in India is still alive, though not in such a vigorous and active form as that which is prevalent among the aborigines of Australia. It is, therefore, with due deference to such a high authority as Sir H. H. Risley that I take the liberty to dissent from his opinion that, 'in India, the religious side (of the system of totemism) has fallen into disuse'.

On Plant-lore from Bihar.

By SARAT CHANDRA MITRA.

In June, 1933, while I was walking along the Hardinge Road in Patna, I came across what appeared to me to be a medium-sized banyan tree which on closer inspection, turned out to be a pipal tree (*Ficus religiosa*) and a banyan tree (*Ficus indica*) growing so closely intertwined with each other that, from a distance, it was difficult to distinguish the one from the other. Our Bengali servant, who was accompanying us, said that the two trees were growing closely inter-twined with each other, because one of them had borrowed money from the other and was unable to repay the debt. Therefore the lender had caught hold of the borrower and would not let go his grip.

Subsequently, I heard of a similar myth regarding the parasitical plants which grow upon trees. It is said that the parent trees had borrowed money from the parasitical plants and were unable to repay the debts. Therefore the lenders were sitting tight upon the borrowers and were sucking the latters' life-blood and were thereby realizing the loans. This is biologically true because the parasitical plants thrive upon the sap of the parent trees upon which they grow.

This takes me to the subject of the Hindu custom of planting several sacred trees together and groves of mango trees for the purpose of earning religious merit.

The feelings of piety, which actuated the Hindus of antiquity to plant trees by road sides, also survive to this day; for the planting of a grove is regarded as one of the means of religious advancement, and its destruction is prohibited by stringent penalties. The belief in the sanctity of the grove is further evidenced by the rule which prohibits all orthodox Hindus from partaking of the fruits thereof until one of the trees is married to a neighbouring well by a travesty of the regular wedding-ritual. The Hindus consider the pipal (*Ficus religiosa*), the Bar or banyan (*F. indica*), the Pākar (*F. infectoria*), and the Bael (*Aegle marmelos*) to be the favourite dwelling places of their gods who are supposed 'to delight to sit among their leaves and to listen to the music of their rustling'. They, therefore, consider these trees to be sacred and make to them votive offerings of flags, etc. which are either hung or fastened to a bamboo pole, which is stuck in the ground close to them. The Nim tree (*Melia azadirachta*) is regarded as the home of Vishnu in the form of Jagannātha, and

is also believed to be the abiding place of the seven sisters of the goddess of smallpox.

The *Āonlā* tree (*Phyllanthus emblica*) is also considered a sacred tree by the Hindus of the United Provinces as also of Bihar, who consider it an act of piety to take their meals once under the shade of this tree during the bright half of the month of Kārtik (October-November), and also to feed Brāhmans thereunder. Hindus also plant the banyan, the pipal, and the nim together. Such a blending of these three trees is considered by them to be as sacred as the confluence of the three sacred rivers, the Ganges, the Jamnā, and the Sarasvati at Prayāg or Allahabad, and is, therefore, worshipped by them. They, sometimes, plant the five sacred trees—the banyan, the pipal, the nim, the mango, and the *āonlā* together. The blending of these five sacred trees is called *pancha bati*; and orthodox Hindus consider it an act of great virtue to live in a grove like this. In fact, so strong is the sentiment in favour of tree-planting or arboriculture among the Hindus that they have raised the formation of a grove or tope to the level of a religious duty.

In North Bihar, especially in the districts of Darbhanga and Muzaffarpur, the arrival of a mango grove at that stage of its growth when it is capable of bearing fruits is celebrated with the travesty of a marriage-ritual. I give below the description of such a wedding-ritual prevalent in the district of Darbhanga in North Bihar and which has been recorded by Mr. L. S. S. O'Malley, I.C.S.:—

Mock-Marriages of Mango Groves.

'Among Hindus, to plant a mango tree is considered a religious act, productive of spiritual benefit, and in this District (Darbhanga) nearly 88 per cent. of the population is composed of Hindus. The popular belief is that the rain-water falling from the leaves of a mango tree is converted into honey and received by the spirits of the ancestors of its planter, as well as by himself, when, after death, he abides in *swarga* or heaven. In fact, the approach of a mango grove to maturity is celebrated, by even the humblest cultivator, with all the show of a marriage ceremony. When the trees are sufficiently grown to give promise of fruit, the villagers repair to a place of worship erected in the grove, where the Brāhman officiates. The priest, after calling down the blessing of the gods, takes an earthen pitcher in which he places water, a few copper coins, and some areca-nuts. Over the top of the pitcher are placed mango-leaves, and resting on them, a country-lamp full of *ghi* (clarified butter), which is lighted. To make the symbolical ceremony complete, a bamboo basket containing a bride's belongings and dowry on a miniature scale is provided; a wooden post called *yūpa*, is erected in the mango grove as a witness of the

marriage; and the priest having finished his worship, vermilion, the emblem of a completed marriage, is applied to the mango tree, as to a bride. Then a sacrificial fire is set alight, and the owner and his wife go round their grove; the former holding a mango-leaf with a silver coin on it, over which a third person accompanying them, from time to time, sprinkles milk. This part of the rite is called *pradakshina* (or circumambulation), the ordinary Sanskrit term for going round a sacrificial fire with the right side towards it. The grove is then dedicated to Nārāyana, who is regarded as the bridegroom, and the ceremony ends with a feast to the priest and other Brāhmins. But the emoluments of the priest who officiates do not end here, for he is usually given money, *sajjadār*, i.e. a bed with cushions, and one of the trees. It is thus not unusual to find an isolated tree in the middle of a mango grove in the possession of a Brāhmana. The ryot willingly allows to the priest the enjoyment of the fruits, but objects to his cutting the tree down. But the priest, on the other hand, owing to the difficulty of watching the isolated trees, usually attempts to cut and sell the timber when the tree has attained a sufficient growth, thereby violating the religious faith of the planter.¹

The ceremony performed in the adjoining district of Muzaffarpur on the occasion of the 'mock-marriage of a mango grove' is almost identical with that performed in the District of Darbhanga, but the following differences may be noted:—

- (1) When a mango tree is sufficiently grown and shows signs of bearing fruits, the branch of a *Bar* or banyan tree (*Ficus indica*) to represent the *Bar* or bridegroom is brought and fixed near one of the mango trees in the grove; and both are wrapped round with the same piece of cloth by the owner of the grove and his wife, if she is alive, in the presence of a Brāhmana priest, but this rite is not performed in the Darbhanga variant of the ceremony.
- (2) The next and quaintest feature of the Muzaffarpur variant of the ceremony is that the wooden effigy of a man, two feet in height, is set up in a corner of the grove to witness the marriage and is designated a *chuglā* or 'back-biter', most likely for the purpose of disarming scandal which may arise in case any essential rite of the ceremony is willingly or inadvertently omitted.²

¹ *The Gazetteer of Darbhanga* by L. S. S. O'Malley, I.C.S., Calcutta: The Bengal Secretariat Book Depôt, 1907, pp. 35-36.

² *The Gazetteer of Muzaffarpur* by L. S. S. O'Malley, I.C.S., Calcutta: The Bengal Secretariat Book Depôt, 1907, pp. 36-37.

But in the adjoining District of Darbhanga, a wooden post called the '*yūpa*' is also erected in the mango grove to witness this 'mock-marriage' ceremony.

A similar effigy of a *chuglā* or 'back-biter' is also erected in the open field (in the District of Muzaffarpur) on which the clay figurines of the agricultural deities *Sama* and *Chako* are worshipped (in the month of Kārtik) by the young women and unmarried girls of that district for the same purpose of disarming scandal.

If we carefully examine the foregoing descriptions of the ceremony performed on the occasion of celebration of the 'mock-marriages' of mango groves, we will find that ancestor worship lies at the basis of the custom. This method of worshipping the spirits of deceased ancestors plays an important part in the religious and moral life of the Hindus. They believe that, after death, the *manes* or spirits of their deceased ancestors go to the next world where they dwell and lead a life which is the replica of that which they led in this mundane world. They are popularly believed to have the same wants and necessities and to feel the same pangs of hunger and thirst which they suffered from during their lifetime on this earth. For the purpose of ministering to their need for solid food, the Hindus perform the annual *srāddha* ceremony and a special *srāddha* called the *nāndimukha* before the celebration of every rice-eating (*anna-prāshana*), marriage and other ceremonies. In the course of performing these *srāddhas*, the celebrants present food offerings to the spirits of their deceased ancestors. For the purpose of satisfying their thirst, the Hindus of Bengal offer to the *manes* of their dead ancestors earthen jars full of water (the ceremony being called *kalasī-utsarga*) on the last day of the month of Chaitra (March-April) and also offer to them libations of water every day during the dark fortnight just preceding the bright one during which the Durgā Pujā or Dasaharā festival takes place. With the same object in view, the Hindus of Bihar plant mango groves in order that the rain-water falling from the leaves of the mango trees may be converted into honey and received by the spirits of their deceased ancestors, as well as by those of the planters themselves when, after death, they will go to the next world (*paraloka*) and dwell there.

A Note on the Cult of the Agricultural Deities *Sama* and *Chako* in North Bihar.

By SARAT CHANDRA MITRA.

The peasantry of North Bihar depend for their livelihood on the fertility of the earth and on the timely falling of the rain. Their dependence on the kindness of Nature finds expression in many a quaint rite and ceremony, the main object of which is either to coerce or coax her into granting them these boons. For instance, for the purpose of obtaining rain in a season of drought, they torture a frog, which is the favourite myrmidon of the rain-god Indra. This is done with a view that, on seeing the torments inflicted on his favourite batrachian, the frog, the sympathy of the Indian Jupiter Pluvius for the sufferings of the peasantry may be aroused to such an extent that his deityship would, at last, be coerced into sending down life-giving rain on the sun-baked countryside. Then again, for the purpose of coaxing Dame Nature into granting them a bumper crop which is produced only by a fertile soil when drenched with copious rain, these farmers of North Bihar worship their chief agricultural implement, the plough, on the *Sri Panchami* day in the month of Māgh (January-February) with offerings of vermilion, flowers, and paddy. This is a worship in which adult males only take part.

But there is another agricultural worship in which only the young women and small children of both sexes take part and in which no adult males are allowed to participate. It is known as the worship of the agricultural deities *Sama* and *Chako* throughout the districts of Darbhanga and Muzaffarpur in North Bihar, and takes place during the whole month of Kārtik (October-November). It has been described as follows:—

‘Even as the pastime of the unmarried girls during this month (Kārtik) is marked by a devotional spirit born of the mental suspense pending the arrival of the rice crop to maturity. All the children and young women go singing together to the fields for the feeding of what are called their *Sama* and *Chako*, clay images made to personify the agricultural gods, one representing the male and the other the female god. They do this every evening for the whole month of Kārtik (October-November), by the end of which the *aghani* crop should be fit for reaping; and, on the 30th day, they take the images to a neighbouring river or pond, and there submerge them; some even take the trouble to go to the river Ganges

for the purpose. This is chiefly a female pastime, but the young children of either sex are allowed to take part. No adult male, however, is allowed to be present. Placing the images by turn in several plots (producing paddy, *marua*, maize, etc.), the females make a circle round them and sing songs, dancing round and round till late in the night. One curious part of this observance is that, presumably to disarm scandal, an image of a *Chuglā* or backbiter is set up, and the moustaches of the image are burnt, as a symbolical punishment for backbiting.¹

From a careful study of the afore-described ceremony, I have arrived at the following conclusions:—

- (1) The ceremony is not a pastime but a worship.
- (2) (a) As the names of the two agricultural deities *Sama* and *Chako* are not mentioned in the standard works on Hindu mythology; (b) as young women and unmarried girls only take part in the performance of this ceremony; and (c) as no Brāhmans officiate as priests therein, this worship is, very likely, a survival of some aboriginal cult.
- (3) The deities *Sama* and *Chako* appear to be the embodiments or personifications of the fructifying and productive powers of Nature and to possess the magical potency of lending fertility and productive power to the lands on which their images are placed.
- (4) (a) As the deity *Sama* represents the male productive principle of Nature, and *Chako* symbolises the female generating power thereof; and (b) as the combination of both these principles or potencies is required for enhancing the productivity of the soil, images of both these deities are placed by turn on the several plots of land in which paddy crops, *maruā*, maize, and the like, are grown.
- (5) Adult males appear to be excluded from the place of this worship, probably because they are believed to possess some malignant influence or *mana* which may nullify the magical and benevolent potency of these two deities.
- (6) This worship, which was in its inception aboriginal, is being gradually assimilated to orthodox Hinduism because the images of *Sama* and *Chako*, like those of the gods and goddesses of the higher Hindu Pantheon, are thrown, on the conclusion of the worship, into tanks and rivers and even into the Ganges.
- (7) The circumambulation of the two images, and the acts of dancing and singing before them are different forms of prayer which are meant for coaxing the two deities into granting their favours to the worshippers.

¹ *The Gazetteer of Darbhanga*, by L. S. S. O'Malley, I.C.S., Calcutta: The Bengal Secretariat Book Depôt, 1907, p. 34. Also see the same author's *The Gazetteer of Muzaffarpur* (Calcutta edition of 1907), p. 35.

(8) The singing and dancing of the young women and unmarried girls in the open fields till late in the night may give rise to scandal. It is for the purpose of disarming this possibility that the would be scandal-monger is symbolically punished by having his moustaches burnt.

(9) The symbolical punishment meted out to the effigy of the scandal-monger is an instance of homœopathic or sympathetic magic, for what is done to the effigy is believed to be done to the living person.

(10) Similar effigies of *chuglas* or scandal-mongers are also set up on the occasion of the celebration of the mock-marriages of mango groves.

(11) So far as my present information goes, this worship appears to be in vogue only in the districts of Darbhanga and Muzaffarpur. Further researches are required for ascertaining whether or not it is prevalent in other parts of North Bihar.

On the Worship of Plough in North Bihar.

By SARAT CHANDRA MITRA.

The peasantry of North Bihar have many strange and interesting agricultural festivals and ceremonies. Among these may be mentioned the following:—

In the month of Kārtik (October-November), it is customary to worship the cow which furnishes milk for food, dung for manure and fuel, and oxen for the plough.

In the month of Māgh (January-February), after the oxen, the ploughmen and the ploughs have been given six weeks' rest, another interesting agricultural ceremony called the *Halaparva* or *the Worship of the Plough* is performed. On the fifth day of the bright fortnight of the month (Māgh), the villagers take out their oxen and ploughs to a piece of waste land outside the village where the plough is mended. Thereafter each householder or ploughman yokes the oxen to the plough and drives them in a circular furrow two and a half times. There the oxen are worshipped, that is to say, they are garlanded with wreaths of flowers and then given fodder to eat. Then a ploughman and the plough are taken to the house where the plough is worshipped by all the members of the household. There it is held upright by the ploughman, the ploughshare just resting upon the ground. Then the iron tip of the ploughshare is covered with flowers and paddy. The ceremony ends with the ploughman's receiving all the paddy which has been used for covering the iron ploughshare.

There is a popular tradition to the effect that this quaint ceremony was first inaugurated in a season of drought by Janaka the ancient Rājā of Mithila whose other name was *Sirdhwaj* or *he whose ensign is the plough*. The name of the day set apart for the performance of this ceremony is *Sri-panchamī* on which day also the educated people worship *Sarasvatī*, the goddess of learning.¹

On this point, Mr. L. S. S. O'Malley says: 'The name (Sri Panchamī) is said to be derived from the word (Sir). Even the upper and the middle classes offer oblations to the spirits of their ancestors in the belief that they will help their descendants by procuring timely rain and bumper crops in gratitude for the *pindas* offered to them. These ceremonies called *pārvanas* are four in number, and are celebrated on the day of a full or new

¹ *Vide, The Gazetteer of Darbhanga.* By L. S. S. O'Malley, I.C.S. Calcutta: The Bengal Secretariat Book Depôt, 1907, p. 32.

moon. One called *Jar-pak*, which takes place in the month of Baisākh (April-May) when the *rabi* crop (or spring harvest) is reaped, consists of the offering of barley (*Jar*) the produce of the spring harvest. The second is *Navodaka* or "New Rain", which takes place in the month of *Āsārḥ* (June-July) with the breaking of the monsoon. The third called *Shashti-pak Pārvana* is celebrated when the *bhadoi* crop (or the rainy season crop) is reaped in the month of *Bhado* (August-September). And the fourth, the *Navānna* or "New Crop" is celebrated in the month of *Aghan* (November-December) at the time of harvesting the *aghani* crop on which the whole countryside depends' (pp. 32-33).

Now the question arises: Is the worship of the plough, as performed in the district of Darbhanga, an instance of *Animism* or one of *Fetishism*?

For the purpose of answering this question, we must, first of all, ascertain what a 'fetish' means. Now 'Fetishism is defined as the worship of inanimate objects, the worship of stocks and stones, the religious worship of material objects, tangible and inanimate objects worshipped for themselves alone, and a *fetish* is defined as differing from an idol in that it is worshipped in its own character, not as the symbol, image, or occasional residence of a deity.'¹ Further on, Dr. A. C. Haddon says: 'So a fetish consists of a queer-shaped stone, a bright bead, a stick, parrot's feather, a root, claw, seed, bone or any curious or conspicuous object.'²

From a careful examination of the ritual of worshipping the plough, I am convinced that this agricultural implement is worshipped in its own character and not as the symbol, image or the temporary residence of a godling or a goddessling. For this reason, I am of opinion that the *Halparva* or 'the Worship of the Plough' is an instance of Fetishism.

Then again, it has been stated above that the day on which the *Halparva* is celebrated is called *Srī-panchamī* on which day also *Sarasvatī*, the goddess of learning, is worshipped; and some scholars are of opinion that the worship of *Sarasvatī* is also an instance of Fetishism.

Notable among these scholars is Sir H. H. Risley, who says:—

'At the time of the spring equinox, there is a festival called "Srī Panchamī" when it is incumbent on every religious-minded person to worship the implements or insignia of the vocation by which he lives. The soldier worships his sword; the cultivator his plough; the money-lender his ledger; the Thags had a picturesque ritual for adoring the pickaxe with

¹ *Vide, Magic and Fetichism.* By A. C. Haddon, D.Sc., F.R.S., London: Constable and Company, Ltd., 1910, pp. 67-68.

² *Op. cit.*, p. 73.

which they dug the graves of their victims; and, to take the most modern instance, the operatives in the Jute Mills near Calcutta bow down to the Glasgow-made engines which drive their looms. Five years ago, I asked one of my orderlies what worship he had done on this particular occasion and he was good enough to give me, knowing that I was interested in the subject, a minute description of the ritual observed. The ceremony took place on the flat roof of the huge pile of buildings occupied by the Secretariats of the Government of India. The worshippers, some thirty in number, engaged a Panjābi Brāhman, who was employed in the same capacity as themselves. They took one of the large packing cases which are used to convey office records from Simla to Calcutta, and covered its rough woodwork with plantain leaves and branches of the sacred *pipal* tree. On this foundation, they set up an office despatch-box which served as a sort of altar; in the centre of the altar was placed a common English glass ink-pot with screw top, and round this were arranged various sorts of stationery in common use, penholders and pen-nibs, red, blue, and black pencils, pen-knives, ink erasers, foolscap and letter-papers, envelopes, postage-stamps and blotting-papers, sealing-wax, in short, all the clerkly paraphernalia by means of which the Government of India justified its existence. The whole was draped with abundant festoons of red tape. To the fetish thus set up each of the worshippers presented, with reverential obeisance, grains of rice, turmeric, spices, pepper and other fruits of the earth, together with the more substantial offering of nine copper pice or farthings—*numero deus impare gaudet*—the perquisite of the officiating priest. The Brāhman then recited various cabalistic formulæ, supposed to be texts from the Vedas, of which neither he nor the worshippers understood a single word. When the ceremony was over, the worshippers attacked a vast mass of sweetmeats which had been purchased by a subscription of a rupee a head. The Brāhman ate as much as he could, and they finished the rest. I asked my informant, who was a small land-owner in one of the hill estates near Simla, what he meant by worshipping an imported ink-pot when he ought to have worshipped a country-made plough. He admitted the anomaly, but justified it by observing that, after all, he drew pay from the department; that the ink-pot was the emblem of the Government; and that he had left his plough in the hills. These are the lower aspects of Hinduism, survivals from magical observances which show no signs of falling into disuse.¹

¹ *Vide, The People of India.* By Sir Herbert Risley, K.C.I.E., C.S.I., Second Edition. Edited by W. Crooke, B.A., I.C.S. Calcutta and Simla: Thacker Spink & Co., 1915, pp. 235-236.

With due deference to such a high authority as Sir H. H. Risley, I take the liberty of saying that the foregoing remarks are applicable only to the Hindus living in the neighbourhood of the Simla Hills, but do not apply to the Hindus of Bengal.

In Bengal, the Hindus worship the goddess *Sarasvatī* on the *Srī-panchamī* day by making an anthropomorphic image of her deityship. *Sarasvatī*, the goddess of learning, is represented in Hindu art and literature as an extremely beautiful woman of dazzling white complexion, gracefully dressed in a *sārī* and decked with the jewels of a Hindu lady of rank. Her head is coronetted with a richly bejewelled tiara, while she holds in one hand a *vinā* or Indian guitar and a book in the other. She is seated on a full-blown white lotus surrounded by unopened buds of the same magnificent flower, in the midst of a lake or large reservoir of water; while graceful snow-white swans are disporting themselves around her. In short, she symbolizes the beauty of resurrected Nature in spring time. The adoration of this beautiful feminine deity cannot certainly be called either Animism or Fetishism, but is rightly classifiable under the category of what the Folklore Society of London has properly designated as *Heterogeneous Polytheism with Idolatry*.¹

On the same occasion as this goddess is worshipped the Hindus of Bengal also make offerings of their books, pens, and ink-stands, which constitute the paraphernalia of learning. These are also worshipped either in their own character as implements of learning, or as the temporary residence of the goddess *Sarasvatī*. If these implements of learning are worshipped in the former capacity, the worship thereof may be classified as *Fetishism*; but, if in the latter capacity, the worship thereof may be called *Animism*.

But the worship of the sword, the plough, the ledger, the pickaxe (by the Thags) and the ink-pot and the various articles of stationery (by the orderlies of the Simla Secretariat) are, in my humble opinion, Fetishism pure and simple, and not Animism as Sir H. H. Risley thinks.

The same reverence which is shown by the Indian agriculturist to the plough as a fetish, has also its parallel among the European peasantry. On this subject, Mr. W. Crooke says:—

‘Next comes the plough as a fetish. The carrying about of the plough and the prohibition common in Europe against moving it on Shrove Tuesday and other days have, like many other usages of the same class, been connected with Phallicism. But, looking at the respect which an agricultural people would naturally pay to the chief implement used in cultivation, it is simpler to class it with other tool-fetishes of a similar kind.

¹ *The Hand Book of Folklore* by C. S. Burne. New Edition. London : Sidgwick and Jackson, Ltd., 1914, p. 121.

1934]

Worship of Plough in North Bihar

37

*In India, as in Europe, on Plough Monday there is a regular worship of the plough at the end of the sowing season, when the beam is coloured with turmeric, adorned with garlands and brought home from the field in triumph. After that day it is considered unlucky to use it or lend it.'*¹

Similarly the different component parts of the plough are popularly believed by different Indian tribes and castes to be endowed with magical potency, and to be efficacious for exorcizing away disease-spirits and for warding off the evil eye and other malignant influences from the newly married bridegroom and the bride. For instance, 'the beam (of the plough) is put up in the village cattle-track when rinderpest is about as a charm to drive away the disease (spirit). Among some castes, the polished share (of the plough) is fixed up in the marriage-shed during the ceremony. Among the Orāons of Chota Nagpur, the bride and the bridegroom are made to stand on a curry-stone, under which is placed a sheaf of corn resting on the plough-yoke.'²

Lastly, the ploughshare itself is sometimes set up and prayed to as a fetish. For instance, 'among the same people (the Orāons), their god Darha is represented by a ploughshare set up on an altar dedicated to him'.² Here is the mystic influence of iron combined with the agricultural implement-fetish.

¹ *Vide, An Introduction to the Popular Religion and Folklore of Northern India* by Crooke. Allahabad Edition of 1894, pp. 308-309.

² *Op. cit.*, pp. 308-309.

Kitāb al-Askhiyā' of ad-Dāraqutnī.

Edited by S. WAJAHAT HUSAIN.

Among the valuable manuscript works preserved in the Khudā Bakhsh Oriental Public Library, Patna, there is one copy named Kitāb al-Askhiyā' (No. 372, Vol. V, Ar. M. 82) which attracted my special attention. It is a unique treatise on Hadith dealing with the excellence of generosity and written by one eminent traditionist, ad-Dāraqutnī. As far as I have been able to gather from the various catalogues of Arabic MSS. prepared in India, Europe and other places, no other copy of the book is available elsewhere. Accordingly I have attempted here to present the students of Hadith with a critical edition of this valuable work giving references where possible as to the sources of the texts and other important points on the subject. I have also given a detailed account of the life and work of the author in Arabic which may be summarized as below :—

The full name of ad-Dāraqutnī¹ is Abū'l Ḥasan 'Alī bin 'Umar. He was born in A.H. 306, A.D. 918 in Baghdād at a Maḥalla named Dār al-Qutn from which he is commonly known as ad-Dāraqutnī. He got his education in Baṣra, Kūfa, Baghdād, and Wāsiṭ and studied the following branches of Arabic Literature under the foremost traditionists and scholars of his age, such as :—

I. Qur'ānic branches under Muḥammad bin Ḥasan an Naqqāsh (died A.D. 961).

II. Jurisprudence under Abū Sa'd Ḥasan bin Aḥmad bin Yazid bin 'Īsā (died A.D. 939).

III. Philology under Muḥammad bin Ḥasan bin Duraid (died A.D. 930).

IV. Hadith under Abū Ṭālib al-Baghdādī (died A.D. 935) and 'Alī bin 'Abdallāh al-Mubashshir (died A.D. 935).

Very soon the fame of ad-Dāraqutnī as a great scholar in Arabic learning spread far and wide and many students came to study Hadith under him. Notable among these students are al-Hākim (died A.D. 1014) and Abū Na'im al-Isfahānī (died A.D. 1038) who have cited numerous traditions on his authority.

¹ Bibliography :—al-Khatīb, *Tārīkh Baghdād*, Vol. XII, p. 34; as-Subkī, *Tabaqāt ash-Shāfi'īya*, Vol. II, p. 310; adh-Dhahabī, *Tadhkirat al-Huffāz*, Vol. III, p. 199; Ibn Khallikān, Vol. I, p. 417; Wüstenfeld *Shaft.*, 235; Goldziher, *Muhammadianische Studien*, p. 257; and Brockelmann, *Gesch.*, d. Arab. Litter., Vol. I, p. 165.

Another of his pupils named al-Barqānī (died A.D. 1035) testifies to his wonderful retentive power and says that ad-Dāraqutnī used to dictate the materials of his works from memory. Al-Khaṭīb al-Baḡhdādī, a great historian and traditionist, calls him as the *Imām* or leader in *Hadith*, Jurisprudence and Philology. Ad-Dāraqutnī was a follower of the Shāfi'i school. In his old age he travelled to Egypt and was cordially received by al-Faḍl bin Ja'far bin Muḥammad (died A.D. 1000) who was the minister of Kāfūr, the 4th king of the Ikhshidid dynasty. This minister was himself a good scholar and appreciated the merits of ad-Dāraqutnī. He was guided and assisted by the latter in compiling a work on *Musnad*¹ *Hadith*. For this labour ad-Dāraqutnī was liberally rewarded by the minister and shortly afterwards he returned to Baḡhdād where he died in A.H. 385, A.D. 995. He was buried near the tomb of Ma'rūf Karkhī, a well-known Ṣūfi, who died in A.H. 201, A.D. 812.

¹ At first traditions were not arranged according to their contents but only according to their transmitters ('*ala'l-rijāl*'). Such a collection was called *Musnad* after the traditions with complete *isnād* incorporated in it. This name was thus transferred from the single tradition to the whole collection. The best known of these works is the *Musnad* of al-Imām Aḥmad bin Hanbal, died A.D. 835. *Ency. of Islam*, Vol. I, p. 192.

PREFACE.

﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾

يا جواد انا نحمدك و نستعينك و نسألك المزيد من صلاتك
و سلامك و المترادف من آلائك و فضلك على سيدنا و مولانا
محمد النبي الامي الهاشمي و على آله و صحبه و عترته و حزبه ❖

بعد فان الجود و السخاء من الشيم التي يحصل بها كمال الانسانية
و اختصت العرب بهذه الصفة الكريمة بل فاقوا بها على سائر الامم كما
شهدت به كتب التاريخ حيث ملئت من تذكارات مفاخرهم الجميلة و ماثرهم
الجليلة ان افترضوا فهم احق و احرى بهذا الافتخار الا ترى الى
كعب الايادي و حاتم الطائي و آل دليم و الطلحات و آل مهلب
و معن بن زائدة و آل برمك و ابن ابي داود و غيرهم من اسخياء
العرب فان الدهر عجز عن الاتيان بامثالهم و التبيان باشباههم و لا يخفى
هذا على من طالع تواريخ الامم - و السلف صفوا في هذا الباب
تصانيف كثيرة كالحربي و ابن ابي الدنيا و الدارقطني و الخرائطي
و المدائني و الطبراني و الجهشاري و غيرهم و لكن من مرور
الايام و الليالي ضاعت تصانيفهم كما ضاعت اكثر الخزائن العلمية التي
ادخلها المسلمون و اكثر المكاتب قد عرت عن تلك الدرر
الا ما ندر و الى الله المشتكى و اتفق لي بمته و كرمه تعالى اني
ظفرت بنسخة خطية محرقة من كتاب الاسخياء للدارقطني

في مكتبة بانكي فور و اتضح لي بعد التفصُّح و المراجعة انه معدوم
 النظير حيث لم اعثر عليه في احد من المكاتب و ليس له ذكر في
 كشف الظنون و مفتاح السعادة و مدينة العلوم و اكتفاء القنوع
 و اتحاف النبلاء و مفتاح السنة و معجم المطبوعات العربية و المعربة
 و غيرها فاردت نشرها و اذاعتها مخافة ان يضع لانه من قدامته
 على شرف التلف و اني بذلت جهدي في تصحيحه و تحشيته
 و تخريج احاديثه و وقائعه من كتب الحديث و التاريخ حتى ظفرت
 بكلها سوى الواقعتين او ثلث وقائع و اشرت في الحاشية الى مواد
 التصحيح و ماخذ الوقائع فجاء سفرا صحيحا خاليا من التحريف بعد العناء
 الشديد و هذا الكتاب عظيم القدر سامي الذكر روى
 الخطيب في تاريخ بغداد بعض وقائع هذا الكتاب باتفاق السند
 و المتن عن الدارقطني بواسطة و ان لم يصرح باسم هذا الكتاب
 و اني اشرت الى ذلك في مواضعها من حاشيتي هذه و قد نقل
 الحافظ ابن حجر في الاصابة ص ١١٣٩ ج ٣ كلكته عبارة نحو نصف
 صفحة عن هذا الكتاب (كتاب الاسنياء) حيث قال .

٨٢٠٦ - نسطاس مولى سعد بن عبادة الخزرجي وقع ذكره

في كتاب الاسنياء للدارقطني فاخرج من طريق

ابن وهب عن الليث بن سعد عن يحيى بن عبد العزيز قال

كان سعد بن عبادة يغزو سنة و يغزو ابنه قيس بن سعد

سنة فغزا سعد مع الناس فنزل برسول الله صلى الله عليه
وآله وسلم ضيوف كثير مسلمون فبلغ ذلك سعدا وهو في
ذلك الجيش فقال ان يك قيس ابني فسيقول (يا) نسطاس
هات المفاتيح اخرج لرسول الله صلى الله عليه وآله وسلم
حاجته فيقول نسطاس هات من ابيك كتابا فيدق انفه
ويأخذ المفاتيح ويخرج لرسول الله صلى الله عليه وآله وسلم
حاجته فكان الامر كذلك واخذ قيس لرسول الله صلى الله
عليه وسلم مائة وسق *

و هذه العبارة موجودة في هذا الكتاب ص ١٢٥، ١٢٦ -
وكذا ذكر الحافظ في الاصابة ص ٨٠ ج ٣ مصر سنة ١٣٣٥ هج
قصة سعد بن عباد عن هذا الكتاب (كتاب الاسخياء) حيث قال
و روى الدارقطني في كتاب الاسخياء من طريق
هشام بن عروة عن ابيه قال كان منادى سعد ينادى على
اطمه من كان يريد شحما ولما فليات سعدا آه *

و هذه القصة موجودة في هذا الكتاب ص ١١٤ و كذا ذكر
ياقوت الحموي في ارشاد الارب ص ٨، ٩ ج ٦ حكايتين طويلتين
لعمار بن حمزة عن هذا الكتاب سندا ومتنا حيث قال
(١) و حدث ابو الحسن علي بن عمر الدارقطني
في كتاب له صفه في السخاء حدثنا القاضي الحسن بن

اسماعيل حدثنا عبد الله بن سعد الوراق حدثني هارون بن محمد بن اسماعيل القرشي قال اخبرني عبد الله بن ابي ايوب المكي قال بعث ابو ايوب المكي بعض ولده الى عمارة بن حمزة فادخله الحاجب قال ثم ادناى الى ستر مسبل فقال ادخل فدخلت فاذا هو مضطجع محول وجهه الى الحائط فقال لي الحاجب سلم فسلمت و لم يرد على السلام فقال الحاجب اذكر حاجتك فقلت له جعلني الله فداك اخوك ابو ايوب يقرئك السلام و يذكر ديناً بهضه و ستر وجهه و يقول لولاه لكنت مكان رسولى يسال امير المؤمنين قضائه عنى فقال و كم دين ابيك فقلت ثلثائة الف درهم فقال و فى مثل هذا اكلم امير المؤمنين يا غلام احملها معه و ما التفت الى و لا كلمنى غير هذا ۞

(٢) قال الدارقطنى حدثنا حسين بن اسمعيل حدثنا عبد الله بن ابي سعيد حدثنا ابراهيم بن محمد بن اسمعيل بن جعفر بن سلمان الهاشمى حدثنا محمد بن سلام الجعفى حدثني الفضل بن الربيع قال كان ابي يامرني بملازمة عمارة بن حمزة قال فاعتل عمارة و كان المهدي سيئ الراى فيه فقال له ابي يوما يا امير المؤمنين مولاك عمارة عليل و قد افضى الى بيع فرشه و كسوته فقال غفلنا عنه و ما كنت اظن انه بلغ الى هذه الحالة احمل اليه خمسمائة الف درهم يا ربيع واعلمه ان له

عندى بعدها ما يجب قال فحملها ابى من ساعته و قال لى
 اذهب بها الى عمك و قل له اخوك يقرئك السلام و يقول
 اذكرت امير المؤمنين امرك فاعتذر من غفلته عنك و امر لك
 بهذه الدراهم و قال لك عندى ما تحب قال فاتيته و وجهه
 الى الحائط فسلمت فقال لى من انت فقلت له ابن اخيك
 الفضل بن الربيع فقال مرحباً بك و ابلغته الرسالة فقال
 قد كان طال لزومك لنا و قد كنا نحب ان نكافئك على ذلك
 و لم يمكننا قبل هذا الوقت انصرف بها فهذه لك قال فجهته
 ان ارد عليه فتركت البغال على بابيه و انصرفت الى ابى فاعلمته
 الخبر فقال لى يا بنى خذها بارك الله لك فيها فليس عمارة
 من يراجع فكان اول مال ملكته *

و هاتان الحكايتان المذكورتان فى هذا الكتاب ص ١٠٣

و ص ١٠٣ و ص ١٠٦ و ص ١٠٧ *

فتبين من العبارات المذكورات ان هذا السفر العزيز هو المسمى

بكتاب الاسخياء و انه من مصنفات الدارقطنى

و لله الحمد *

LIFE OF AD-DĀRAQUTNĪ.

تَرْجَمَةُ الْمُؤَلَّفِ

هو الامام الحافظ ابو الحسن على بن عمر بن احمد بن مهدي بن مسعود بن النعمان بن دينار بن عبد الله البغدادي الدارقطني منسوب الى دار القطن و هي كانت محلة ببغداد كبيرة قال^(١) السمعاني خربت الساعة و كنت اجتاز بها بالجانب الغربي فاراني صاحبنا الشيخ سعد الله ابن محمد المقرئ مسجده في دار القطن سمع ابا القاسم البغوي و ابا بكر ابن ابي داود السجستاني و خلقا كثيرا من هذه الطبقة روى عنه ابو بكر البرقاني و ابو نعيم الاصبهاني و ابو محمد الخلال و ابو القاسم التنوخي و ابو محمد الجوهري و غيرهم و قال^(٢) الخطيب و كان (الدارقطني) فريد عصره و قريع دهره و نسيج وحده و امام وقته انتهى اليه علم الأثر و المعرفة بعلل الحديث و اسماء الرجال و احوال الرواة مع الصدق و الامانة و الثقة و العدالة و قبول الشهادة و صحة الاعتقاد و سلامة المذهب و الاضطلاع بعلوم سوى علم الحديث منها القراءات فان له فيها كتابا مختصرا موجزا جمع الاصول في ابواب عقدها في اول الكتاب و سمعت بعض من يعتنى بعلوم القرآن يقول لم يسبق ابو الحسن الى طريقته التي سلكها في عقد الابواب المقدمة في اول القراءات و صار

(١) في كتاب الانساب ص ٢١٧ ط ليدن *

(٢) في تاريخ بغداد ص ٣٣ ج ١٢ ط مصر *

القرأء بعده يسلكون طريقته في تصانيفهم. ويحذون حذوه
و منها المعرفة بمذاهب الفقهاء فان كتاب السنن الذي
صنفه يدل على انه كان ممن اعتنى بالفقه لانه لا يقدر
على جمع ما تضمن ذلك الكتاب الا من تقدمت معرفته بالاختلاف
في الاحكام و بلغنى انه درس فقه الشافعى على ابي سعيد الاصطخرى
وقيل بل درس الفقه على صاحب لابي سعيد و كتب الحديث عن ابي
سعيد نفسه و منها ايضا المعرفة بالادب و الشعر و قيل انه كان
يحفظ دواوين جماعة من الشعراء و سمعت حمزة بن محمد بن طاهر
الدقاق يقول كان ابو الحسن الدارقطنى يحفظ ديوان السيد الحميرى في جملة
ما يحفظ من الشعر فنسب الى التشيع لذلك و حدثنى الازهرى ان
ابا الحسن لما دخل مصر كان بها شيخ علوى من اهل مدينة رسول
الله صلى الله عليه و سلم يقال له مسلم بن عبيد الله و كان عنده
كتاب النسب عن الخضر بن داؤد عن الزبير بن بكار و كان مسلم
احد الموصوفين بالفصاحة المطبوعين على العربية فسال الناس
ابا الحسن ان يقرأ عليه كتاب النسب و رغبوا في سماعه بقراءته
فاجابهم الى ذلك و اجتمع فى المجلس من كان بمصر من اهل العلم
و الادب و الفضل فحرصوا على ان يحفظوا على ابي الحسن لحنة
او يظفروا منه بسقطة فلم يقدرُوا على ذلك حتى جعل مسلم يعجب
و يقول له و عربية ايضا حدثنا محمد بن على الصورى قال سمعت
ابا محمد رجاء بن محمد بن عيسى الانصارى المعدل يقول سالت

ابا الحسن الدارقطني فقلت له رأى الشيخ مثل نفسه فقال لي قال الله
 تعالى فلا تزكوا انفسكم فقلت له لم ارد هذا و انما اردت ان اعلمه
 لا قول رايت شيخا لم ير مثله فقال لي ان كان في فن واحد فقد
 رايت من هو افضل مني و اما من اجتمع فيه ما اجتمع في فلا -
 حدثني ابو الوليد سليمان بن خلف الاندلسي قال سمعت ابا ذر الهروي
 يقول سمعت الحاكم ابا عبد الله محمد بن عبد الله الحافظ و سئل عن
 الدارقطني فقال ما رأى مثل نفسه قال لي الازهري كان الدارقطني
 ذكيا اذا ذكر شيئا من العلم اى نوع كان وجد عنده منه نصيب
 وافر - و لقد حدثني محمد بن طلحة النعالى انه حضر مع ابي الحسن
 في دعوة عند بعض الناس ليلة فجرى شيء من ذكر الأكلة فاندفع
 ابو الحسن يورد اخبار الأكلة و حكاياتهم و نوادرهم حتى قطع ليلته
 او اكثرها بذلك - سمعت القاضي ابا الطيب طاهر بن عبد الله الطبري
 يقول كان الدارقطني امير المومنين في الحديث و ما رأيت حافظا
 ورد بغداد الا مضى اليه و سلم له يعنى فسلم له التقدمة في الحفظ
 و علو المنزلة في العلم - حدثني الصوري قال سمعت عبد الغنى بن سعيد
 الحافظ بمصر يقول احسن الناس كلاما على حديث رسول الله صلى
 الله عليه و سلم ثلاثة على بن المديني في وقته - و موسى بن هرون في
 وقته - و على بن عمر الدارقطني في وقته - اخبرنا البرقاني قال كنت
 اسمع عبد الغنى بن سعيد الحافظ كثيرا اذا حكى عن ابي الحسن
 الدارقطني شيئا يقول قال استاذي و سمعت استاذي فقلت له في ذلك

فقال و هل تعلمنا هذين الحرفين من العلم الا من ابى الحسن الدارقطنى
قال لنا البرقانى و ما رايت بعد الدارقطنى احفظ من عبد الغنى بن سعيد
حدثنا الازهرى قال بلغنى ان الدارقطنى حضر فى حديثه مجلس اسمعيل
الصفار فجلس ينسخ جزءا كان معه و اسمعيل يملى فقال له بعض
الحاضرين لا يصح سماعك و انت تنسخ فقال له الدارقطنى فهمى للاملاء
خلاف فهمك ثم قال تحفظ كم املى الشيخ من حديث الى الآن فقال
لا فقال الدارقطنى املى ثمانية عشر حديثا فعدت الاحاديث فوجدت كما
قال ثم قال ابو الحسن الحديث الاول منها عن فلان عن فلان و متنه
كذا و الحديث الثانى عن فلان عن فلان و متنه كذا و لم يزل يذكر
اسانيد الحديث و متونها على ترتيبها فى الاملاء حتى اتى على آخرها
فتعجب الناس منه - او كما قال اخبرنا البرقانى قال سمعت ابا الحسن
الدارقطنى يقول كتبت ببغداد من احاديث السودانى (و لعله
السودجاني) احاديث تفرد بها ثم مضيت الى الكوفة لاسمع منه فجت
اليه و عنده ابو العباس بن عقدة فدفعت اليه الاحاديث فى ورقة فنظر
فيها ابو العباس ثم رمى بها و استكرها و ابى ان يقرأها و قال هؤلاء
البغداديون يجيئوننا بما لا نعرفه قال ابو الحسن ثم قرأ ابو العباس عليه
فمضى فى جملة ما قرأه حديث منها فقلت له هذا الحديث من جملة
الاحاديث ثم مضى آخر فقلت و هذا ايضا من جملتها ثم مضى ثالث
فقلت و هذا ايضا منها و انصرفت و انقطعت عن العود الى المجلس
لحمى نالتنى فينما انا فى الموضع الذى كنت نزلته اذا انا بداق يدق

على الباب فقلت من هذا فقال ابن سعيد فخرجت و اذا بابى العباس
فوقعت فى صدره اقبله و قلت يا سيدى لم تجشمت المجئى فقال ما
عرفناك الا بعد انصرافك و جعل يعتذر الى ثم قال ما الذى اخرجك
عن الحضور فذكرت له انى حمت فقال تحضر المجلس لتقرأ ما احببت
فيكنت بعد اذا حضرت اكرمنى و رفعنى فى المجلس - او كما قال -
سالت البرقانى قلت له هل كان ابو الحسن الدارقطنى يملى عليك
العمل من حفظه فقال نعم ثم شرح لى قصة جمع العمل فقال
كان ابو منصور بن الكرخى يريد ان يصنف مسندا معلما فكان
يدفع اصوله الى الدارقطنى فيعلم له على الاحاديث المعللة ثم
يدفعها ابو منصور الى الوراقين فينقلون كل حديث منها فى رقعة
فاذا اردت تعليق الدارقطنى على الاحاديث نظر فيها ابو الحسن
ثم املى على الكلام من حفظه فيقول حديث الاعمش عن ابى
وائل عن عبد الله بن مسعود الحديث الفلانى اتفق فلان و فلان
على روايته و خالفهما فلان و يذكر جميع ما فى ذلك الحديث
فاكتب كلامه فى رقعة مفردة و كنت اقول له لم تنظر قبل املائك
الكلام فى الاحاديث فقال اذكر ما فى حفظى بنظرى - ثم مات
ابو منصور و العمل فى الرقاع فقلت لابن الحسن بعد سنين من
موته انى قد عزمتم ان انقل الرقاع الى الاجزاء و ارتبها على
المسند فاذن لى فى ذلك و قرأتها عليه من كتابى و نقلها الناس
من نسختى قال ابوبكر البرقانى و كنت اكثر ذكر الدارقطنى و الثناء

عليه بحضرة ابى مسلم بن مهران الحافظ فقال لى ابو مسلم اراك
تفرط فى وصفه بالحفظ فتسأله عن حديث الرضراض عن
ابن مسعود فجئت الى ابى الحسن و سألته عنه فقال ليس هذا
من مسائلك و انما قد وضعت عليه فقلت له نعم فقال من
الذى وضعك على هذه المسئلة فقلت لا يمكنى ان اسميه فقال
لا اجيبك او تذكره لى فاخبرته فاملى على ابو الحسن حديث
الرضراض باختلاف وجوهه و ذكر خطأ البخارى فيه فالحقته بالعلل
و نقلته اليها - او كما قال - سمعت القاضى ابا الطيب الطبرى يقول
حضرت ابا الحسن الدارقطنى و قد قرأت عليه الاحاديث التى
جمعها فى الوضوء من مس الذكر فقال لو كان احمد بن حنبل
حاضرا لاستفاد هذه الاحاديث - حدثنى الخلال قال كنت فى مجلس
بعض شيوخ الحديث سماه الخلال و انسيته و قد حضره ابو الحسين
ابن مظفر و القاضى ابو الحسن الجراحى و ابو الحسن الدارقطنى
و غيرهم من اهل العلم فخلت الصلوة فكان الدارقطنى امام
الجماعة و هناك شيوخ اكبر اسنانا منه فلم يقدم احد غيره - قال
الخلال و غاب مستملى ابى الحسن الدارقطنى فى بعض مجالسه
فاستملت عليه فروى حديث عائشة ان النبى صلى الله عليه و سلم
امرها ان تقول اللهم انك عفوٌ تحب العفو فاعف عني - فقلت اللهم
انك عفوٌ و خففت الواو فانكر ذلك و قال عفوٌ بتشديد الواو -
حدثنى الصورى قال سمعت رجاء بن محمد الانصارى يقول كنا

عند الدارقطى يوما و القارى يقرء عليه و هو قائم يصلى نافلة
 فمر حديث فيه ذكر نُسَير بن ذعلوق فقال القارى بشير بن ذعلوق
 فقال الدارقطى سبحان الله فقال القارى بشير بن ذعلوق فقال
 الدارقطى سبحان الله فقال القارى يسير بن ذعلوق فقال الدارقطى
 نون و القلم و ما يسطرون فقال القارى نسير بن ذعلوق
 و مرّ فى قرائته - أو كما قال حدثى حمزة بن محمد بن طاهر قال
 كنت عند ابى الحسن الدارقطى و هو قائم يتنفل فقرء عليه
 ابو عبد الله بن الكاتب حديثا لعمر بن شعيب فقال عمرو
 ابن سعيد فقال ابو الحسن سبحان الله فاعاد الاسناد و قال
 عمرو بن سعيد و وقف فتلى ابو الحسن يا شعيب اصلاتك
 تأمرك ان نترك ما يعبد اباؤنا - فقال ابن الكاتب عمرو بن
 شعيب حدثى الازهرى قال رايت محمد بن ابى الفوارس و قد
 سال ابا الحسن الدارقطى عن علة حديث او اسم فيه فاجابه ثم
 قال له يا ابا الفتح ليس بين الشرق و الغرب من يعرف هذا غيرى -
 قرأت بخط حمزة بن محمد بن طاهر الدقاق فى ابى الحسن الدارقطى
 جعلناك فيما بيننا و رسولنا * وسيطا فلم تظلم و لم تتحوب
 فانت الذى لولاك لم يعرف الورى * ولو جهدوا ما صادق من مكذب
 حدثنى العتيق قال حضرت ابا الحسن الدارقطى و قد جاءه
 ابو الحسين البضاوى ببعض الغرياء و سأله ان يقرء له شيئا فامتنع

و اعتلَّ ببعض العلل فقال هذا غريب و سأله ان يملِ عليه احاديث
 فاملى عليه ابو الحسن من حفظه مجلسا يزيد عدد احاديثه على العشرة
 متون جميعها « نعم الشئ الهدية امام الحاجة » و انصرف الرجل ثم
 جاءه بعد و قد اهدى له شيئا فقربه و املى عليه من حفظه بضعة
 عشر حديثا متون جميعها « اذا اتاكم كريم قوم فاكرموه » سمعت
 عبد الملك بن محمد بن عبد الله بن بشران يقول ولد الدارقطنى
 فى سنة ٣٠٦ ست و ثلثائة حدثنا ابو الحسن بن الفضل قال قال
 لى الدارقطنى فى المحرم سنة ٣٨٥ خمس و ثمانين و ثلثائة فى يوم
 جمعة يا ابا الحسن اليوم دخلت فى السنة التى توفى لى ثمانين - قال
 ابن الفضل و توفى فى ذى القعدة من هذه السنة حدثنى عبد العزيز
 ابن على الازجى قال توفى الدارقطنى يوم الاربعاء لثمان خلون من
 ذى القعدة سنة ٣٨٥ خمس و ثمانين و ثلثائة اخبرنى العتيقى قال
 سنة ٣٨٥ خمس و ثمانين و ثلثائة توفى ابو الحسن الدارقطنى يوم
 الاربعاء الثانى من ذى القعدة - و مولده سنة ٣٠٥ خمس و ثلثائة
 و قال لى العتيقى مرة اخرى توفى الدارقطنى ليلة الاربعاء و دفن
 يوم الاربعاء الثامن من ذى الحجة سنة ٨٥ خمس و ثمانين و قد بلغ
 ثمانين سنة و خمسة ايام و قوله الاول هو الصحيح و قد ذكر مثله محمد
 ابن ابى الفوارس و دفن ابو الحسن فى مقبرة باب الدير قريبا من قبر
 معروف الكرخى حدثنى ابو نصر على بن هبة الله بن على بن جعفر
 ابن ماکولا قال رايت فى المنام ليلة من ليالى شهر رمضان كائى أسأل

عن حال ابى الحسن الدارقطنى فى الآخرة و ما آل اليه امره فقيل لى ذاك
يُدعى فى الجنة الامام انتهى كلام الخطيب و قال ابو نصر عبد الوهاب
ابن تقي الدين السبكي^(١) كان ابو الحسن الدارقطنى البغدادى الحافظ
المشهور صاحب المصنفات امام زمانه و سيد اهل عصره و شيخ
اهل الحديث مولده فى سنة ٣٠٦ ست و ثلثائة سمع من ابى القاسم
البغوى و ابى بكر بن زياد النيسابورى و ابى روق الهزائى و بدر
ابن الهيثم و احمد بن اسحق بن البهلول و احمد بن القاسم الفرائضى
و ابى طالب احمد بن نصر الحافظ و خلق كثير ببغداد و الكوفة
و البصرة و واسط و رحل من الكوفة الى الشام و مصر فسمع
القاضى ابا الطاهر الذهلى و هذه الطبقة روى عنه الشيخ ابو حامد
الاسفرائينى الفقيه و ابو عبد الله الحاكم و عبد الغنى بن سعيد المصرى
و تمام الرازى و ابو بكر البرقائى و ابو ذر عبد بن احمد
و ابراهيم بن نعيم الاصبهانى و ابو محمد الخلال و ابو القاسم التنوخى
و ابو طاهر بن عبد الرحيم الكاتب و القاضى ابو الطيب الطبرى
و ابو الحسن العتيقى و حمزة السهمى و ابو الغنائم بن المامون
و ابو الحسين بن المهتدى بالله و ابو محمد الجوهرى و خلق كثير
قال الحاكم صار الدارقطنى اوجد عصره فى الحفظ و الفهم
و الورع و اماما فى القراء و النحويين و فى سنة ٦٤٠ سبى
و ستمين اقامت ببغداد اربعة اشهر و كثر اجتماعنا بالليل و النهار

(١) فى طبقات الشافعية الكبرى ص ٣١٠ ج ٢ مصر

1934]

Kitāb al-Askhīyā' of ad-Dāraqūṭnī

55

فصادفته فوق ما وصف لى و سألته عن: العلل و الشيوخ - قال
 و اشهد انه لم يخلف على اديم الارض مثله انتهى ما فى الطبقات
 و قال السمعاني^(١) كان الدارقطنى احد الحفاظ المتقنين المكرمين
 و كان يضرب به المثل فى الحفظ انتهى و قال الشيخ ولى الدين
 الخطيب^(٢) الدارقطنى الحافظ الامام العلامة المشهور كان فريد
 عصره و قريع دهره و امام وقته انتهى اليه علم الحديث و المعرفة
 بعلمه و اسماء الرجال و معرفة الرواة مع الصدق و الامانة و الثقة
 و العدالة و صحة الاعتقاد و سلامة المذهب و القيام بعلوم اخرى
 سوى الحديث انتهى و قال الذهبي^(٣) قال القاضى ابو الطيب الطبرى
 الدارقطنى امير المومنين فى الحديث و قال البرقائى امل على كتاب
 الامالى من حفظه و قال السلبى سمعت الدارقطنى يقول ما شئ
 ابغض الى من الكلام انتهى و قال ابن خلكان^(٤) ابا الحسن
 على بن عمر الدارقطنى الحافظ المشهور كان عالما حافظا
 فقيها على مذهب الامام الشافعى رضى الله عنه اخذ الفقه عن ابي
 سعيد الاصطخرى الفقيه الشافعى و قيل بل اخذه عن صاحب لابي
 سعيد و اخذ القراءة عرضا و سمعا عن محمد بن الحسن النقاش
 و عن ابي سعيد القزاز و محمد بن الحصين الطبرى و من كان

(١) فى كتاب الانساب ص ٢١٧ ليدن *

(٢) فى الاكمال ص ١٥٥ *

(٣) فى تذكرة الحفاظ ص ١٩٩ ج ٣ حيدرآباد *

(٤) فى وفيات الاعيان ص ٣١٤ ج ١ مصر *

في طبقتهم و سمع من ابى بكر بن مجاهد و هو صغير و انفراد
 بالامامة في علم الحديث في عصره و لم ينازعه في ذلك احد من
 نظرائه و تصدر في آخر ايامه للاقراء ببغداد و كان عارفا باختلاف
 الفقهاء و يحفظ كثيرا من دواوين العرب منها ديوان السيد
 الحميرى فنسب الى التشيع لذلك و روى عنه الحافظ ابو نعيم
 الاصبهانى صاحب حلية الاولياء و جماعة كثيرة و قبل القاضى
 ابن معروف شهادته في سنة ست و سبعين و ثلثمائة فقدم على ذلك
 و قال كان يقبل قولى على رسول الله صلى الله عليه و سلم بانفرادى
 فصار لا يقبل قولى على ثقلى الا مع آخر و صنف كتاب السنن
 و المختلف و الموتلف و غيرهما و خرج من بغداد الى مصر
 قاصدا ابا الفضل جعفر بن الفضل المعروف بابن خنزابه وزير
 كافور الاخشيدى فانه بلغه ان ابا الفضل عازم على تاليف مسند
 فمضى اليه ليساعده عليه و اقام عنده مدة و بالغ ابو الفضل في
 اكرامه و انفق عليه نفقة واسعة و اعطاه شيئا كثيرا و حصل
 له بسببه مال جزيل و لم يزل عنده حتى فرغ المسند و كان يجتمع
 هو و الحافظ عبد الغنى بن سعيد على تخريج المسند و كتابته الى
 ان نجم و قال الحافظ عبد الغنى المذكور احسن الناس
 كلاما على حديث رسول الله صلى الله عليه و سلم ثلثة على بن المدينى
 في وقته و موسى بن هارون في وقته و الدارقطنى في وقته
 و كان متقنا في علوم كثيرة و كان اماما في علوم القرآن و كانت ولادة

الحافظ المذكور في ذى القعدة سنة ٣٠٦ هـ و ثلثائة و توفي
يوم الاربعاء لثمان خلون و قيل الثاني من ذى القعدة و قيل
ذى الحجة سنة خمس و ثمانين و ثلثائة ببغداد و صلى عليه الشيخ
ابو حامد الاسفرائيني الفقيه المشهور انتهى *

LIST OF AD-DĀRAQUTNĪ'S WORKS.

و تبعت تصانيفه فاطلعت على هذه الكتب *

- (١) الاربعين ذكره في كشف الظنون ص ٢٣٣ ج ١ *
- (٢) اسولة الحاكم للدارقطني جمعها الشيخ زين الدين قاسم
ابن قطلوبغا ذكره في كشف الظنون ص ٢٩٣ ج ١ *
- (٣) اسماء المدلسين ذكره في كشف الظنون ص ٢٩١ ج ١ *
- (٤) الزامات على الصحيحين ذكره في كشف الظنون ص ٣٠١
ج ١ - ص ٥٣٥ ج ٢ جمع فيه ما وجدته على
شرط البخاري و مسلم من الاحاديث الصحاح
و ليس بمذكور في كتابيهما لكن هذا الاستدراك
مبنى على قواعد بعض المحدثين ضعيفة جدا مخالفة
لما عليه الجمهور من اهل الفقه و الاصول و غيرهم
فلا تغتر بذلك قاله النووي في مقدمة شرح البخاري
كذا في التعليق المغني *

(٥) سنن الدار قطنی ذکرہ فی کشف الظنون ص ٦٢٨ ج ٣ قد

طبعت بدھلی من بلاد الھند سنہ ١٣١٠ مع تعلیقات

علیہ لابی الطیب محمد شمس الحق العظیم ابادی *

(٦) علل الحدیث ذکرہ فی کشف الظنون ص ٢٣٦ ج ٣ -

ص ١١٩ ج ٥ *

(٧) غریب اللغۃ ذکرہ فی کشف الظنون ص ٣٣٢ ج ٣ *

(٨) کتاب الافراد ذکرہ فی کشف الظنون ص ٣٧

ج ٥ *

(٩) کتاب التبع و هو ما خرج فی الصحیحین و لہ

علۃ ذکرہ فی کشف الظنون ص ٦٠ ج ٥ *

(١٠) تصحیف المحدثین ذکرہ فی کشف الظنون ص ٦٢ ج ٥ *

(١١) کتاب الرویۃ و هو فی خمسۃ اجزاء ذکرہ

فی کشف الظنون ص ٨٩ ج ٥ *

(١٢) کتاب القراءات ذکرہ فی کشف الظنون ص ١٣٣

ج ٥ جمع الاصول فی ابواب عقدھا اول الكتاب

و صارت القراء بعدہ یسلکون طریقته فی التالیف

کذا فی تاریخ بغداد للخطیب *

(١٣) کتاب المستجاد ذکرہ فی کشف الظنون ص ١٥١

ج ٥ *

(۱۴) كتاب الاخوة ذكره الحافظ ابن حجر في تهذيب

التهذيب ص ۲۰ ج ۳ *

(۱۵) كتاب الاسنياء و هو الذى نحن بصده *

(۱۶) المختلف و المؤلف فى اسماء الرجال و هو كتاب

حافل ذكره فى كشف الظنون ص ۴۶۳ ج ۵ *

(۱۷) مستجد من كتب الحديث ذكره فى كشف الظنون

ص ۵۲۰ ج ۵ و لعله كتاب المستجد *

(۱۸) معرفة مذاهب الفقهاء ذكره فى كشف الظنون ص ۶۳۳

ج ۵ *

(۱۹) الرباعيات ذكره فى كشف الظنون ص ۳۴۳ ج ۳ *

هذا ما تيسر لى من جمع احوال الدارقطنى طاب الله ثراه
و جعل الجنة مثواه و اتفق ذلك فى الثالث من ذى الحجة عام
الف و ثلثمائة و اثنين و خمسين - و المرجو من اصحاب الفتوة
و المرأة ان يسامحوا ما رأوا قد زلّ قدمى و دحض قلبى فان
من شيمة الحر العفو و نسأل الله الكريم ان يتقبل منا و يوفقنا
لما يحب و يرضى و صلى الله تعالى على خير خلقه سيدنا
و مولانا محمد و على آله و صحبه و عترته و حزيه و الحمد لله
رب العالمين *

السيد وجاهت حسين عفا الله عنه *

كِتَابُ الْأَسْخِيَاءِ وَالْأَجَوَادِ

تَالِيفُ

الْشَيْخِ الْإِمَامِ عَلِيِّ بْنِ عُمَرَ الدَّارَقُطْنِيِّ رَحِمَهُ اللَّهُ

الْمُتَوَفَّى سَنَهُ ٥٣٨٥

كِتَابُ الْإِسْحِيَاءِ وَالْأَجْوَادِ وَصِفَةِ الْكَرَمِ وَذَمِّ الْبُخْلِ

تَأَلَّفَ الشَّيْخُ الْإِمَامُ الْعَالِمُ الْكَامِلُ الرَّاهِدُ الدَّارِقُطْنِيُّ رَحِمَهُ اللَّهُ
وَأَتَابَهُ ^(١) الْجَنَّةَ - خَلِيلٌ لَهُمْ مَحِيصٌ ^(٢) لَا خَلِيلَ وَفَاءٍ مِنْ كُتُبِ الْفَقِيرِ
إِلَى اللَّهِ مُحَمَّدٍ بْنِ أَبِي الْقَاسِمِ بْنِ عَبْدِ الْحَمِيدِ الشَّافِعِيِّ لِأَنَّهُ يَقَعُّ أَحَدَكُمْ
مِنْ عَلَى قَصْرِ أَهْوَنُ مِنْ أَنْ يَجْلِسَ خَدْعَانُ ^(٣) قَالَ اللَّهُ تَعَالَى وَجَعَلْنَا
بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ⑤ مِنْ أَرَادَ صَاحِبًا فَاللَّهُ يَكْفِيهِ وَمَنْ أَرَادَ
مُؤْنَسًا ^(٤) فَالْقِرَانُ ^(٥) يَكْفِيهِ وَمَنْ أَرَادَ غِنًى فَالْقِنَاعَةُ ^(٦) تَكْفِيهِ وَمَنْ

(١) فِي الْأَصْلِ أَتَابَهُ - وَجَدْتُ هَذِهِ الْعِبَارَةَ مِنْ « خَلِيلٌ لَهُمْ » إِلَى « تَحْتَ لَوَائِهِ » فِي
الْأَصْلِ فَقُلْتُ وَقَدْ وَجَدْتُ فِي أَوَّلِ بَعْضِ الْكُتُبِ الْخَطِيئةَ عِبَارَاتٍ زَائِدَةً كَتَبَهَا النَّاسُ
وَذَكَرَ فِيهَا مِنْ الْفَوَائِدِ الَّتِي لَا دُخْلَ لَهَا فِي أَصْلِ الْكِتَابِ فَظَنَنْتُ أَنَّهَا مِنْ هَذَا
الْقِيلِ وَاللَّهُ أَعْلَمُ ⑤

(٢) فِي الْأَصْلِ شَخْصٍ وَالصَّحِيحُ مَحِيصٌ فِي الْقُرْآنِ هَلْ مِنْ مَحِيصٍ فِي سُورَةِ ق
مَعْنَاهُ الْمُلْجَاءُ ⑤

(٣) فِي الْأَصْلِ خَدَاعَتِي وَالصَّحِيحُ خَدْعَانُ مِنَ الْخَدْعِ بِمَعْنَى الْإِنْقِطَاعِ عَنِ الْعَطَاءِ
يُقَالُ كَانَ فُلَانٌ يُعْطَى ثُمَّ خَدَعَ أَيْ امْسَكَ - صَرَّاحٌ صَفْحُهُ ٣٠٩ ⑤

(٤) فِي الْأَصْلِ وَنَسَا ⑤

(٥) فِي الْأَصْلِ فَاللَّهُ الْقِرَابَةُ ⑤

(٦) فِي الْأَصْلِ فَالْقِنَاعَةُ ⑤

اراد واعظاً^(١) فالموت^(٢) يكفيه و من لم يرض بها يا ربى
 او لاى^(٣) الاربع فالنار تكفيه - رضى^(٤) بك يا ربى صاحباً
 و بالقران مؤنساً و بالقناعة غناً و يا الهى توسلنا^(٥) بجاه محمد
 بقربه^(٦) اليك و بنور^(٧) حبيك نستشفع^(٨) اللهم فشفعه^(٩) فينا يا الهى
 تجمعنا و تحشرنا^(١٠) فى الحشر تحت لوائه *

بسم الله الرحمن الرحيم

و به التوفيق و الاستعانة

حَدَّثَنَا عَلَى بن عبد الله بن الفضل بمصر قال حدثنا عبد الله
 ابن سليمان ثنا جعفر بن محمد بن المرزبان ثنا خلف بن يحيى القاضى

(١) فى الاصل موعظاً و الصحيح واعظاً فى حاشية مشكوة المصابيح تحت شرح
 حديث ان هذه القلوب تصدأ كما يصدأ الحديد اذا اصابه الماء كتاب فضائل القرآن
 الفصل الثالث صفحه ١٨٩ « الموت هو الواعظ الصامت » *

(٢) فى الاصل فالموت تكفيه * (٣) فى الاصل من لم يرض بها ولاى *

(٤) فى الاصل عرضيت * (٥) فى الاصل يوسلنا *

(٦) فى الاصل بقربه البيضاء * (٧) فى الاصل حيينا *

(٨) فى الاصل يستشفع فينا و الصحيح فشفعه فينا كما فى الحديث « اللهم فشفعه

فى ، كذا فى مشكوة المصابيح باب جامع الدعا الفصل الثالث صفحه ٢١٩ *

(٩) فى الاصل و تحشرنا فى الحشر يحشر *

ثنا عنبسة بن عبد الواحد عن يحيى بن سعيد عن سعيد بن المسيب
عن أبي هريرة رضى الله عنه ان رسول الله صلى الله عليه وسلم
قال قال الله عز وجل أَنفَقْ أَنفَقْ عَلَيْكَ وَقَالَ يَدُ اللَّهِ مَلَايَ
لَا يَغِيظُهَا نَفَقَةٌ سَحَاءَ اللَّيْلِ وَالنَّهَارِ أَرَأَيْتُمْ مَا أَنْفَقَ مِنْذُ خَلَقَ السَّمَوَاتِ
وَالْأَرْضَ فَإِنَّهُ لَمْ يَغْضُ مَا بِيَدِهِ وَكَانَ عَرْشُهُ عَلَى الْمَاءِ وَبِيَدِهِ الْمِيزَانُ
يَخْفِضُ وَيَرْفَعُ - رواه البخارى^(١) و مسلم^(٢) *

عن أنس بن مالك قال صَلَّى رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِالْمَدِينَةِ الْعَصْرَ فَلَمْ يَمُتْ ثُمَّ قَامَ مُسْرِعًا يَتَخَطَّى رِقَابَ النَّاسِ
إِلَى بَعْضِ حُجَرِ نِسَائِهِ فَفَزَعَ النَّاسَ مِنْ سُرْعَتِهِ فَخَرَجَ عَلَيْهِمْ
فَرَأَوْا أَنَّهُمْ عَجَبُوا مِنْ سُرْعَتِهِ فَقَالَ ذَكَرْتُ شَيْئًا مِنْ تَبَرِّ عِنْدَنَا
فَكَرِهْتُ أَنْ يَبِيتَ عِنْدَنَا فَأَمَرْتُ بِقِسْمَتِهِ هَذَا حَدِيثٌ رَوَاهُ التِّرْمِذِيُّ^(٣)

(١) فى المجلد الثانى صفحه ٨٠٥ كتاب النفقات باب فضل النفقة على الاهل *

(٢) فى المجلد الاول صفحه ٣٢٢ باب الحث على النفقة و تبشير المنفق *

(٣) انى ما وجدت هذا الحديث مع الفحص الكثير فى الترمذى لا عن انس
و لا عن غيره بل الحديث فى البخارى باب من صلى بالناس فذكر حاجته فتخطاهم ص ١١٧
ج ١ (المطبع المجتبى) و فى النسائى باب رخصة الامام لتخطى رقاب الناس ص ١٣٨
ج ١ (المطبع الانصارى) عن عقبه بن الحارث - ثم رجعت الى من اخرجه
فى اطراف الصحاح للتاليسى (و هذا الكتاب من انفس الكتب فى علم الاطراف)

في جامعه فقال حديث حسن صحيح - حدثنا ابو بكر^(١) النيسابورى
قال حدثنا ابن الحسن ابو يحيى الزعفرانى ثنا سهل بن عثمان ثنا
سعيد^(٢) بن مسلمة وتليد^(٣) بن سليمان عن يحيى بن سعيد عن
محمد بن ابراهيم عن علقمة بن وقاص عن عائشة عن النبي صلى الله
عليه و سلم نحوه *

المسمى « بذخائر الموارث الى معرفة اماكن الاحاديث » هذا الحديث عن عقبه بن لحارث
خ (البخارى) فى الزكاة والاستيذان: و س (النسائى) فى الصلوة ص ٤٤-٤٦ ج ٢
(المخطوط) و قال العيني اخرجه البخارى ايضا فى الزكاة و فى الاستيذان عن ابى عاصم
النبيل و فى الصلوة ايضا عن اسحق بن منصور و اخرجه النسائى فى الصلوة عن احمد
بن بكار الجرائى - عمدة القارى ص ٢١٢ ج ٣ (قسطنطينية) و احال ايضا على المتقى فى كثر
العمال ص ٢٦٣ ج ٣ (حيدر اباد) و السيوطى فى الجامع الصغير ص ١٦ ج ٢ (مصر)
الى الحاكم فى المستدرک و البخارى و النسائى فبناءً على هذه الوجوه جزمنا على ان احاله
الى الترمذى خطأ و سبق قلم او فى النسخة سقم *

١- هو ابوبكر عبد الله بن محمد بن زياد النيسابورى المتوفى ٣٢٣ هـ عنه الدارقطنى
و الحاكم قال الدارقطنى ما رايت احفظ منه - تلخيص طبقات الحفاظ للسيوطى ص ١٢٧
(المخطوط) *

٢) سعيد بن مسلمة ت ق (الترمذى و ابن ماجه) بن هشام بن عبد الملك
ابن مروان الأموى عن ابن معين ليس بشئ. و قال البخارى ضعيف و قال ابن عدى
ارجو انه لا يترك - ميزان الاعتدال ص ٣٩١ ج ١ (مصر) و فى كشف الاحوال
سمع كليب بن وائل و يحيى بن سعيد الخ ص ٢٤ (هند) *

٣) تليد بن سليمان ت (الترمذى) قال احمد شيعى لم نر به باسا و قال ابن
معين كذاب يشتم عثمان و قال ابو داود رافضى يشتم ابابكر و عمر و فى لفظ خيث
و قال النسائى ضعيف - الميزان ص ١٦٦ ج ١ (مصر) *

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ الْفَضْلِ بِمَصْرَ ثَنَا عَبْدُ اللَّهِ بْنُ
 سَلِيمٍ ثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ بْنِ الْمَرْزَبَانِ ثَنَا خَلْفٌ^(١) بْنُ يَحْيَى الْقَاضِي
 ثَنَا عَبَسَةُ^(٢) بْنُ عَبْدِ الْوَاحِدِ عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ
 الْمُسَيَّبِ عَنْ عَائِشَةَ قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّخِيُّ
 قَرِيبٌ مِنَ اللَّهِ قَرِيبٌ مِنَ الْخَيْرِ قَرِيبٌ مِنَ النَّاسِ قَرِيبٌ مِنَ الْجَنَّةِ
 بَعِيدٌ مِنَ النَّارِ وَ الْبَخِيلُ بَعِيدٌ مِنَ اللَّهِ بَعِيدٌ مِنَ الْخَيْرِ بَعِيدٌ مِنَ الْجَنَّةِ
 بَعِيدٌ مِنَ النَّاسِ قَرِيبٌ مِنَ النَّارِ^(٣) ❦

(١) في اسناد هذا الحديث خالد بن يحيى القاضى فى موضع خَلَفَ بن يحيى
 القاضى راجع المقاصد الحسنة ص ١١٣ (هند) و الاتحاف فى السخاء ص ١٤٤ ج ٨
 (مصر) و اللآلى المصنوعة فى الصدقات ص ٣٩ ج ٢ ❦

(٢) فى الكتب المذكورة و الصحف المتقدمة موضع عبسة بن عبد الواحد
 غريب بن عبد الواحد قال فى اللآلى المصنوعة « قلت أقره صاحب الميزان على أن اسمه
 غريب و الذى فى كتاب البخلاء للخطيب عبسة بن عبد الواحد » ❦

(٣) اصل هذا الحديث رواه الترمذى فى السخاء ص ١٨ ج ٢ من طريق سعيد
 ابن محمد الوراق عن يحيى بن سعيد الانصارى عن الاعرج عن ابى هريرة و قال
 انه غريب و انما يروى هذا عن يحيى بن سعيد عن عائشة مرسل انتهى و كذلك رواه
 العقيل فى الضعفاء و الدارقطنى فى الافراد و ابن عدى و البيهقى و الخرائطى فى مكارم
 الاخلاق ص ٦٢ (مصر) فى السخاء و الكرم و الخطيب فى كتاب البخلاء كلهم
 من حديث ابى هريرة و قد روى ايضا من حديث جابر و عائشة و انس اما حديث جابر
 فرواه البيهقى فى الشعب و اما حديث عائشة (و هو هذا الحديث) فرواه ابوبكر بن
 ابى داود عن جعفر بن محمد بن المرزبان عن خالد بن يحيى عن غريب بن عبد الواحد

حَدَّثَنَا أَبُو بَكْرِ النِّسَابُورِيُّ عَبْدَ اللَّهِ بْنُ مُحَمَّدٍ بْنُ زِيَادٍ نَا مُحَمَّدُ
ابْنُ غَالِبٍ بَانِطَاكِيَّةٍ نَا سَعِيدُ بْنُ مُسْلِمَةَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ
عَنْ جَدِّهِ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّخَاءُ شَجَرَةٌ
مِنْ شَجَرِ الْجَنَّةِ اغْصَانُهَا مَتَدَلِّياتٌ فِي الدُّنْيَا فَمَنْ أَخَذَ مِنْ بَعْضِهَا مِنْ اغْصَانِهَا
قَادَهُ ذَلِكَ الْغَصْنُ إِلَى الْجَنَّةِ وَالْبُخْلُ شَجَرَةٌ مِنْ شَجَرِ النَّارِ اغْصَانُهَا
مَتَدَلِّياتٌ فِي الدُّنْيَا فَمَنْ أَخَذَ مِنْ بَعْضِهَا مِنْ اغْصَانِهَا قَادَهُ ذَلِكَ الْغَصْنُ
إِلَى النَّارِ (١)

عن يحيى بن سعيد عن سعيد بن المسيب عن عائشة فزاد فيه سعيدا لكنه غريب
لا يعرف ورواه الدارقطني والطبراني في الاوسط والبيهقي والخطيب من طريق
سعد بن محمد الوراق وايضا عن يحيى بن سعيد عن محمد بن ابراهيم عن ابيه عن عائشة
وعند بعضهم عن الوراق عن يحيى بن عروة عن عائشة والوراق قال الذهبي ضعيف
وقال البيهقي تفرَّدَ به الوراق وهو ضعيف ورواه القشيري في الرسالة من
طريق سعيد بن مسلمة عن يحيى بن سعيد عن محمد بن ابراهيم واما حديث انس
فرواه الطبراني وفي سنده محمد بن تميم وهو وَّضَّاعٌ وقال الدارقطني بعد ان اورد
هذا الحديث له طرق ولا يثبت منها شيء فتعلق ابن الجوزي بهذه الزيادة فاورد الحديث
في الموضوعات وقد رد عليه الحافظ ابن حجر بانه لا يلزم من هذه العبارة ان
يكون موضوعا فالثابت يشتمل الصحيح والضعيف دونه وهذا ضعيف فالحكم عليه بالوضع
ليس بجيد راجع اتحاف سادات المتقين ص ١٧٧ ج ٨ (مصر) والمقاصد الحسنة ص
١١٣ (هند) والمغنى عن حمل الاسفار للعراقي في فضيلة السخاء ص ١١٢ ج ٣
(مصر) *

(١) اخرجه البيهقي سنداً ومتأً وقال ضعيف - اللآلئ المصنوعة في الصدقات ص ٣٩

ج ٢ (مصر) *

حَدَّثَنَا الحسن بن أحمد بن الرِّبيع الأَنْمَاطِيُّ نا عُمَرُ بْنُ شَيْبَةَ

حدثنا ابو غَسَّانَ محمد بن يحيى بن عبد الحميد نا عبد العزيز بن عمران
الزُّهْرِيُّ عن ابراهيم بن اسمعيل بن ابي حَبِيبَةَ عن داوُدَ بن الحُصَيْنِ
عن الأَعْرَجِ عن ابي هريرة قال قال رسول الله صلى الله عليه
وسلم السَّخَاءُ شجرة في الجنة فمن كان سَخِيًّا اخذ بغصن منها فلم يتركه
ذلك الغصن حتى يُدْخِلَهُ الجنة والشَّحُّ شجرة في النار فمن كان شحيحا
اخذ بغصن منها فلم يتركه ذلك الغصن حتى يُدْخِلَهُ النار. (١) *

(١) قال العراقي في المغني ص ٢١١ ج ٣ (مطبوع مصر) في باب السَّخَاءِ
«السَّخَاءُ شجرة في الجنة وفيه والشَّحُّ شجرة في النار الحديث - الدارقطني في المستجاد
وفيه عبد العزيز بن عمران الزُّهْرِيُّ ضعيف جداً قال الذهبي في الميزان قال البخاري
لا يكتب حديثه وقال النسائي وغيره متروك وعن يحيى هو ليس بثقة إنما
كان صاحب شعر ص ١٣٨ ج ٢ (مطبوع مصر) وفي كشف الاحوال في نقد
الرجال «عبد العزيز بن عمران متروك يروى المناكير عن المشاهير قال السيوطي
روى له الترمذي ولم يهتم بكذب ص ٤٠ (مطبوع الهند) قلت لم يصب ابن الجوزي
في حكم الوضع على هذا الحديث لانه ثبت بطريق متعددة كذلك رواه الخطيب في التاريخ
ورواه ابن عدى والبيهقي عن محمد بن منير المَطَّيْنِي عن عثمان بن شيبة عن
ابي غسان محمد بن يحيى عن عبد العزيز بن عمران عن ابن حبيب عن داوُدَ بن
حُصَيْنِ عن الأَعْرَجِ عن ابي هريرة وروى أيضاً من حديث الحسين بن علي
وجابر وابي سعيد وعلي وعائشة ومعاوية وانس اما حديث الحسين بن علي
فرواه الدارقطني في الافراد و ابوبكر الشافعي في القيلانيات والبيهقي والخطيب
في كتاب البخلاء من طريق جعفر بن محمد بن علي بن الحسين عن ابيه

حَدَّثَنَا مُحَمَّدٌ ^(١) بنُ نُوحٍ الجُنْدِيسَابُورِيُّ نا ابُو الرِّبِّيعِ الحَارِثِيُّ

عبيد الله بن محمد نا ابن فُذَيْكٍ اخبرني جَهم بن عثمان عن جعفر
ابن محمد عن ابيه عن جده ان النبي صلى الله عليه و سلم قال السَّخِيُّ
قريب من الله قريب من الناس قريب من الجنة بعيد من النار
و البخيل بعيد من الناس بعيد من الجنة قريب من النار *

حَدَّثَنَا مُحَمَّدٌ بن عبد الله بن غَيْلَانَ الخَزَاز نا ابُو الحسن

ابن الجنيد نا ^(٢) ابوبكر النيسابوري نا محمد بن غالب الانطاسكي

عن جده (كما مر) و اما حديث جابر فرواه ابو نعيم في الحلية و الخطيب في التاريخ
و قال ابو نعيم تفرد به عبد العزيز بن خالد و عنه عاصم بن عبد الله و اما حديث
ابي سعيد فرواه الخطيب في التاريخ في ترجمة ابي جعفر الطيالسي و اما حديث علي
فقد رواه الدارقطني في الافراد و البيهقي في الشعب و الخطيب في تاريخه عنه و اما
حديث عائشة فرواه ابن حبان في الضعفاء اما حديث معاوية في مسند الفردوس
و اما حديث انس في تاريخ ابن عساكر لكن مع اختلاف لفظ نعم طرق هذه الاحاديث
كلها ضعاف لكن يقوى بعضه بعضا راجع التعقبات على الموضوعات في الادب
و الرقائق ص ٣٠ (مطبوع الهند) و الاتحاف في السخاء ص ١٤٢ ج ٨ (مطبوع
المصر) *

(١) محمد بن نوح الجنديسابوري توفى سنة ٥٣١ هـ روى عنه الدارقطني و قال ثقة -

تلخيص الطبقات ص ١٢٨ (المخطوط) *

(٢) في الاصل ياض لكن في السند تحويل ينبغي ان يكتب هنا د ح ،

منفردة لان محمد بن عبد الله و ابوبكر النيسابوري من شيوخ الدارقطني تلخيص
الطبقات ص ١٢٤ (المخطوط) و فاعل د قالا ، ابو الحسن و الانطاسكي و مدار

التحويل سعيد بن مسلة *

1934]

Kitāb al-Askhīyā' of ad-Dāraqutnī

71

قالا نا سعيد بن مسْلَمَةَ نا جعفر بن محمد عن ابيه عن جده قال قال
 رسول الله صلى الله عليه وسلم اصْنَعِ المعروفَ الى مَنْ هو اهلُه
 و الى مَنْ ليس باهلِه فان اصْبَتَ اهلِه فقد اصْبَتَ اهلِه و ان لم تُصِبْ
 اهلِه فانت اهلُه^(١) *

حَدَّثَنَا احمد بن الحسن نا محمد بن عثمان نا الغلا بن عمرو
 الحَنَفِيُّ نا سعيد بن مسْلَمَةَ عن جعفر بن محمد عن ابيه عن جابر
 عن النبي صلى الله عليه وسلم نحوه *

حَدَّثَنَا محمد بن اسمعيلَ الفارسي نا مُطَلِّب بن شُعَيْب نا
 عبد الملك بن مسْلَمَةَ نا ابراهيم^(٢) بن ابي بكر بن المُنْكَدِر قال سمعت
 عَمِّي محمد بن المُنْكَدِر يقول سمعت جابر بن عبد الله يقول سمعت

(١) اخرج القُضَاعِيُّ من حديث سعيد بن مسْلَمَةَ عن جعفر بن محمد عن ابيه
 عن جده رفعه بهذا و هو مُرْسَل و كذا اخرجه الدارقطني في المُسْتَجَاد - المقاصد الحسنة
 ص ٢٩ (مطبوع الهند) و قال العراقي رواه الدارقطني في المُسْتَجَاد من رواية جعفر بن
 محمد عن ابيه عن جده مرسلًا - المغني في فضيلة السخاء ص ٢١٣ ج ٣ (مطبوع مصر)
 و قال الزيدى رواه ابن النَجَّار من حديث علي و رواه ابن لال و الخطيب في رواية
 مالك من حديث ابن عمر - اتحاف ص ١٤٤ ج ٨ (مطبوع مصر) قال المناوي في التيسير
 و هو كما في المغني ضعيف ص ١٦١ ج ١ (مطبوع مصر) *

(٢) ابراهيم بن ابي بكر عن عَمِّه قال الدارقطني ضعيف و ذكره ابن ابي حاتم
 فا تعرَّض له - ميزان الاعتدال ص ١٣ ج ١ (مطبوع مصر) *

رسول الله صلى الله عليه وسلم يقول قال جبرئيل قال الله عزَّ
وَجَلَّ هذا دين آرْتَضِيَه لِنَفْسِي و لَنْ يُصْلِحَهُ اِلَّا السَّخَاءُ و حُسْنُ
الْخُلُقِ فَأَكْرِمُوهُ بهما مَا صَحَّبْتُمُوهُ (١) *

حَدَّثَنَا أَبُو رَوْفٍ أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ أَبِي بَكْرٍ بِالْبَصْرَةِ ثَنَا زُبَيْرُ
ابْنِ مُحَمَّدٍ بْنِ خَالِدٍ الْعُمَانِيُّ بِمِصْرَ نَا أَبِي عَنْ أَبِي بَكْرٍ بْنِ الْمُنْكَدَرِ عَنْ
إِبْرَاهِيمَ بْنِ الْمُنْكَدَرِ عَنْ مُحَمَّدٍ بْنِ الْمُنْكَدَرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ
قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اللَّهُ عَزَّ وَجَلَّ الْإِسْلَامُ دِينُ
أَرْتَضِيَه لِنَفْسِي لَا يُصْلِحُهُ إِلَّا السَّخَاءُ وَ حُسْنُ الْخُلُقِ فَأَصْحَبُوهُ بهما
مَا اسْتَعْمَرْتُمُوهُ *

(١) أَخْرَجَهُ سَمُورَةُ وَ ابْنُ عَدَى وَ الْعُقَيْلِيُّ وَ أَبُو نَعِيمٍ وَ الْخَرَّاطِيُّ فِي مَكَارِمِ
الْأَخْلَاقِ وَ الْخَطِيبُ فِي الْمُتَفَقِّ وَ الْمُفْتَرِّقِ وَ ابْنُ عَسَاكَرٍ وَ الضِّيَاءُ الْمُقَدَّسِيُّ عَنْ جَابِرٍ -
الْإِتِّحَافَاتِ السَّنِيَّةِ لِلشَّيْخِ مُحَمَّدٍ الْمَدَنِيِّ ص ١٩٥ (الْمَطْبُوعُ فِي حَيْدَرِآبَادٍ) وَ قَالَ الْعِرَاقِيُّ حَدِيثُ
جَابِرٍ مَرْفُوعًا عَنْ جَبْرِئِيلَ عَنِ اللَّهِ أَنَّ هَذَا الدِّينَ الْخَيْرُ - رَوَاهُ الدَّارِقُطِيُّ فِي الْمُسْتَجَادِ - أَلَمْغَنِيُّ
ص ٢١١ ج ٣ - قُلْتُ زَلَّ قَلَمُ السَّيِّدِ الْمُرْتَضَى فِي الْإِتِّحَافِ حَيْثُ نُسِبَ إِلَى الْعِرَاقِيِّ فِي حَدِيثِ
جَابِرٍ مَا لَمْ يَقُلْ بِهِ وَ نَسِيَ مَا قَالَهُ الْعِرَاقِيُّ فِي حَدِيثِ عَائِشَةَ وَ نُسِبَ الْغَفْلَةُ إِلَيْهِ وَ هُوَ بِرِيءٌ
مِنْهَا رَاجِعُ الْإِتِّحَافِ ص ١٧١ ج ٨ (مَطْبُوعُ الْمِصْرِ) وَ الْمَغْنِيُّ ص ٢١١ ج ٣ (مَطْبُوعُ الْمِصْرِ)
وَ اللَّآلِي الْمَنْصُوعَةُ ص ٣٨ ج ٢ (مَطْبُوعُ الْمِصْرِ) وَ أَحَالَ الْمُنَاوِي هَذَا الْحَدِيثَ إِلَى الطَّبْرَانِيِّ
فِي أَوْسَطِهِ وَ قَالَ فِيهِ إِبْرَاهِيمُ بْنُ أَبِي بَكْرٍ بْنِ الْمُنْكَدَرِ وَ مُقَدَّامُ بْنُ دَاوُدَ ضَعِيفَانِ - الْجَامِعُ
الْأَزْهَرُ ص ١٤٣ ج ١ (الْمَخْطُوطُ) أَقُولُ فِي الْحَدِيثِ عِلَّةُ أُخْرَى لَمْ يَسْمَعْ إِبْرَاهِيمُ عَنْ
مُحَمَّدِ بْنِ الْمُنْكَدَرِ بَلْ بَيْنَهُمَا وَاسِطَةٌ مُحَمَّدُ بْنُ مَسْلَةَ رَاجِعُ اسْنَادِ هَذَا الْحَدِيثِ فِي مَكَارِمِ
الْأَخْلَاقِ لِلْخَرَّاطِيِّ ص ٤ وَ ٥٣ (مَطْبُوعُ الْمِصْرِ سَنَةِ ١٣٥٠ هِج) *

1934]

Kitāb al-Askhiyā' of ad-Dāraqūṭnī .

73

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنُ شَيْبٍ
 حَدَّثَنِي أَبُو بَكْرٍ بْنُ أَبِي شَيْبَةَ حَدَّثَنِي أَبُو قَتَادَةَ الْعُدْرِيُّ مِنْ وَلَدِ
 عَبْدِ اللَّهِ بْنِ ثَعْلَبَةَ بْنِ صُعَيْرٍ^(١) حَلِيفُ بْنُ زُهْرَةَ حَدَّثَنِي جُرَيْجُ بْنُ
 رُزَيْقٍ بْنُ دَعِيجٍ عَنْ أَبِي الْمُنْكَدَرِ وَصَفْوَانَ بْنِ سَلِيمٍ عَنْ عَطَاءِ بْنِ
 يَسَّارٍ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ
 جَاءَنِي جِبْرِئِيلُ فَقَالَ إِنَّ اللَّهَ ارْتَضَىٰ هَذَا الدِّينَ لِنَفْسِهِ وَلَا يُصْلِحُهُ
 إِلَّا السَّخَاءُ وَحَسَنُ الْخُلُقِ فَأَكْرَمُوهُ بِهِمَا مَا صَحِبْتُمُوهُ *

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ الْحَسَنِ الضَّرَّابُ نَا مُحَمَّدٌ^(٢) بْنُ
 عَبْدِ الْعَزِيزِ بْنِ الْمُبَارَكِ الْقَيْسِيُّ^(٣) نَا ابْنُ الْهَيْثَمِ الْمُؤَدِّنِ^(٤) عَنْ عَوْفٍ

(١) فِي الْأَصْلِ عَبْدُ اللَّهِ ثَعْلَبَةُ بْنُ صُعَيْرٍ وَالصَّحِيحُ عَبْدُ اللَّهِ بْنُ ثَعْلَبَةَ بْنِ صُعَيْرٍ صَاحِبِي صُغَيْرِ
 دَعَا لَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَقَّى سَنَةَ تِسْعٍ وَثَمَانِينَ - خِلَاصَةُ التَّذْهِيبِ ص ١٦٣ (مَطْبُوعُ
 الْمَصْرِ) وَفِي الْأَصْلِ صُغَيْرُ بِالْفَتْحِ الْمَعْجَمَةُ وَالصَّحْحُ صُغَيْرُ بِالْمُهْمَلَةِ مَصْغَرًا - كِتَابُ الْمُتَوَاتِفِ
 وَالتَّخْتَفِ لِعَبْدِ الْغَنِيِّ الْأَزْدِيِّ ص ٨٠ الْهَنْدُ وَالْمَغْنِيُّ لِمُحَمَّدٍ طَاهِرٍ الْفَتْنِيِّ ص ٣٦ (الْمَجْلِبِيُّ) *
 (٢) مُحَمَّدُ بْنُ عَبْدِ الْعَزِيزِ بْنِ الْمُبَارَكِ الدِّينَوْرِيِّ أَوْرَدَ ابْنُ عَدَى لَهُ مَنَاصِيرُ
 وَفِي الْمِيزَانِ أَنَّهُ ضَعِيفٌ مُنْكَرُ الْحَدِيثِ - الْمَغْنِيُّ لِلْعِرَاقِيِّ فِي فَضِيلَةِ السَّخَاءِ ص ٢١٣ ج ٣
 (مَطْبُوعُ الْمَصْرِ) الْإِتْحَافُ ص ١٧٧ ج ٨ (مَطْبُوعُ الْمَصْرِ) وَفِي الْمِيزَانِ أَيْضًا
 « وَكَأَنَّهُ لَيْسَ بِثِقَةٍ يَأْتِي بِإِلْيَايَا وَمِنْ مَوْضُوعَاتِهِ عَنْ قَتَادَةَ عَنْ أَنَسٍ كَانَ نَقَشَ خَاتَمَ النَّبِيِّ
 (صَلَّمَ) صَدَقَ اللَّهُ » ص ٩٣ ج ٢ (مَطْبُوعُ الْمَصْرِ) *

(٣) فِي صَحْفِ الْكُتُبِ الْمَذْكُورَةِ « الدِّينَوْرِيُّ » فِي مَوْضِعِ « الْقَيْسِيُّ » *

(٤) فِي الْأَصْلِ الْمُؤَدِّنُ وَالصَّحِيحُ الْمُؤَدِّنُ لِأَنَّ ابْنَ الْهَيْثَمِ هَذَا هُوَ عُثْمَانُ بْنُ الْهَيْثَمِ
 كَانَ مُؤَدِّنَ حَامِعِ الْبَصْرَةِ رَوَى عَنْ عَوْفٍ الْأَعْرَابِيِّ صَدُوقٌ يَلْقَنُ بَاخِرَهُ قَالَ الدَّارِقُطِيُّ
 صَدُوقٌ كَثِيرُ الْخَطَا - الْمِيزَانُ ص ١٩ ج ٢ (مَطْبُوعُ الْمَصْرِ) *

الْأَعْرَابِي عَنْ الْحَسَنِ عَنْ أَنَسٍ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ
رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بُدْلَاءَ^(١) أُمَّتِي لَمْ يَدْخُلُوا الْجَنَّةَ
بِصَلَاةٍ وَلَا صِيَامٍ وَلَكِنْ دَخَلُوهَا بِسَخَاءِ الْأَنْفُسِ وَسَلَامَةِ
الْصُّدُورِ وَالتُّنُحِ لِلْمُسْلِمِينَ *

(١) في الاصل «بدلا امتي» والصحيح بُدْلَاءُ امتي وهو من الفاظ الحديث
قال العراقي رواه الدارقطني في المستجاد و ابو بكر بن لال في مكارم الاخلاق من حديث
انس وفيه محمد بن عبد العزيز بن المبارك الدينوري و روى الخرائطي في مكارم
الاخلاق من حديث ابي سعيد نحوه وفيه صالح المري متكلم فيه - المنى ص ٢١٣ ج ٣
(مطوع مصر) و اقر الزيدى ما قال العراقي في حديث ابي سعيد عن الخرائطي
في مكارم الاخلاق - الاتحاف ص ١٤٤ ج ٨ (مطوع مصر) وهكذا ايضا في المقاصد
الحسنة ص ٣ (مطوع الهند) تنبيهه و اني طالعت مكارم الاخلاق للخرائطي حرفا حرفا
لكن ما وجدت هذا الحديث فيه لعل في النسخة المطبوعة في مصر سنة ١٣٥٠ هـ التي تحت
مطالعتي نقصان ثم زاد الزيدى على ما قال العراقي «و كذلك رواه اللؤلؤ في كرامات
الاولياء» و هو من حديث الحسن عن انس و قد رواه الحكيم الترمذي في النوادر و ابن
ابي الدنيا في كتاب السخاء و البيهقي من طريقه من مرسل الحسن و لفظه ان بُدْلَاءَ امتي
لم يدخلوا الجنة الخ - الاتحاف ص ١٤٤ ج ٨ (مطوع مصر) و اطال الكلام السخاوي
على هذا الحديث و له جزء فيه سماه نَظْمُ اللَّالِ في الكلام على الابدال قال حديث
الابدال له طرق عن انس مرفوعا بالفاظ مختلفة منها لِلْخَلَالِ بلفظ «الابدال اربعون
رجلا» الخ و منها لِلطَّبْرَانِي فِي الْاَوْسَطِ و من الفاظه «ما مات منهم احد الا ابدل
الى مكانه آخر» و منها لابن عدى في كامله بلفظ «البداء اربعون الخ» و كذا يروى كما
عند احمد و اللؤلؤ و غيرها عن عباد بن الصامت مرفوعا و لابن نعيم في الحلية عن ابن
عمر رفته و فيها ايضا عن ابن مسعود رفته و من الفاظه يقال لهم الابدال انهم لم يَدْرِكُوها
بَصْلُوةً و لا بِصَوْمٍ و لا بِصَدَقَةٍ قَالُوا فَبِمَ اَدْرَكُوها يَا رَسُولَ اللَّهِ قَالَ بِالسَّخَاءِ وَ النَّصِيحَةِ
لِلْمُسْلِمِينَ وَ الْجُمْلَةُ الْاُخْرَى تَرَوِي (في نسخته) كما للدارقطني في الاستبصار (و في المطبوعة

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ عَبْدِ الْعَزِيزِ بْنِ عَثْمَانَ بْنِ الْهَيْثَمِ عَنْ
صَالِحٍ^(١) الْمُرِّيِّ عَنْ ثَابِتِ الْبُنَانِيِّ عَنْ أَنَسٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ مِثْلَهُ *

موضع الاستيحاء الاعواد و هو تصحيف ليس له هنا معنى و الصحيح ما كتبت و هو اسم هذا الكتاب للدارقطني و غيره كابي بكر بن لال في مكارم الاخلاق عن انس رفعه بلفظه .
ان بدلاء امتي لم يدخلوا الجنة بصلوة و صيام و لكن دخلوها بسخاء الانفس و سلامة الصدر و النصح للسلمين و للخرائطى في المكارم من حديث ابى سعيد نحوه و بعضها اشد في الضعف من بعض و احسن مما تقدم ما لاحمد عن على مرفوعا ، البدلاء يكون بالثام الخ ، المقاصد الحسنة ص ٣ و ٣ (مطبوع الهند) و قد زعم ابن الجوزى ان احاديث الابدال كلها موضوعة ثم سرّد احاديث الابدال و طعن فيها واحدا واحدا قال الحافظ ابن حجر في فتاونه الابدال ورد في عدة اخبار منها ما يصح و منها ما لا يصح - الزرقاني على المواهب ص ٢٤٦ و مرّ ما قال تلميذه السخاوى فيه و تعقّب السيوطى على ابن الجوزى بان خبر الابدال صحيح و ان شئت قلت متواتر و اطال في بيان ذلك ثم قال مثل هذا بالغ التواتر المغوى بحيث يقطع بصحة وجود الابدال ضرورة و له ايضا فيه رسالة مفردة - التعقّبات على الموضوعات ص ٢٤ (مطبوع الهند) الاولى المصنوعة ص ١٢٨ ج ٢ (مطبوع مصر) *

(١) [صالح المُرِّي ت د (الترمذى و ابو داؤد)] بضم الميم بعدها مهملة مشددة القاص الزاهد أحد قداماء الصوفية ضعيف مات سنة اثنتين و سبعين و مائة و قيل بعدها - خلاصة التذهيب ص ٣-١٣٣ (مطبوع مصر) تقريب التهذيب ص ١٢٢ (مطبوع الهند) انساب السمعاني ص ٥٢٥ قال السمعاني كان من عبّاد اهل البصرة غلب عليه الخير و الصلاح حتى غفل عن الاتقان في الحفظ و كان يروى ما سمعه من ثابت و الحسن و هؤلاء على التوهم فيجعله عن انس عن رسول الله صلى الله عليه و سلم فظهر في رواياته الموضوعات التى يروها عن الاثبات فاستحق الترك عند الاحتجاج و كان يحيى بن معين شديد الحمل عليه - ذكر في الميزان بعد تضعيفه و قد روى عباس عن يحيى بن باس

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ إِبْرَاهِيمَ نَا إِبْرَاهِيمَ الْحَرَبِيُّ عَنْ
سَعِيدِ بْنِ سُلَيْمَانَ نَا صَالِحُ الْمُرِّي نَا الْحَسَنُ قَالَ^(١) قَالَ رَسُولُ اللَّهِ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ بُدْلَاءَ أُمَّتِي لَمْ يَدْخُلُوا الْجَنَّةَ بِصَوْمٍ وَلَا
صَلَاةٍ وَلَكِنْ بِرَحْمَةِ اللَّهِ وَسَخَاوَةِ الْإِنْفُسِ وَالرَّحْمَةِ لَصَالِحِ الْمُسْلِمِينَ *

حَدَّثَنَا الْقَاضِي أَبُو جَعْفَرٍ أَحْمَدُ بْنُ اسْتَحْقَ بْنِ الْبُهْلُولِ حَدَّثَنِي
أَبِي^(٢) قَالَ نَا أَبُو الْمُطَرِّفِ الْمُعَزَّةُ بْنُ مُطَرِّفٍ...^(٣) حَدَّثَنَا أَبُو بَكْرِ مُحَمَّدُ

ص ٣٥٣ ج ١ (مطبوع مصر) و في تعقيب التهذيب كان شديد الخوف من الله تعالى
اقول فليس من يكذب ولكن قال احمد ان الحديث ليس من ضيعته ولا يخفى
ان احاديثه مع الغرابة حسان صالحة ص ١٤٢ (مطبوع الهند) و في قانون الموضوعات
ص ٢٦٣ (مطبوع مصر) قال الحقيير ذكر ابو نعيم في حلية الاولياء كثيرا من مناقبه
و انه مستجاب الدعوات تنبيهه اعلم ان ميزان الاعتدال المطبوع بمطبع السعادة سنة ١٣٢٥ هـ
في مصر سقيم جدا كتب صالح المرى براء معجمة في مواضع عديدة و ذهل ايضا عن
علامات د (الترمذي و ابو داود) في ترجمة صالح المذكور و قد علت سابقا انه براء
مهمل و حديثه عند الترمذي و ابى داود *

(١) هذا الحديث من مراسيل الحسن البصري فانه تابعى - تقريب التهذيب ص ٣

(مطبوع الهند) *

(٢) في الاصل اتى و الصحيح ابى *

(٣) بياض في الاصل و ينبغي ان يكتب هنا «ح» مفردة لان في الاسناد

تحويل و بين ابى بكر الشافى و ابى المطرف مفاوز ابو المطرف من العاشرة - تقريب
التهذيب ص ١٩٢ و ابوبكر الشافى ولد سنة ٢٦٠ هـ حدث عنه الدارقطنى قال الخطيب

ثقة ثبت مات سنة ٣٥٠ هـ - تلخيص الطبقات ص ١٣٣ (المخطوط) *

ابن عبد الله بن ابراهيم الشافعي نا ابراهيم^(١) نا اسحق الحربي نا محمد
ابن الصباح نا سُفيان قال نا طلحة بن يحيى قال حدثني جَدِّي
سُعدى^(٢) بنت عوف^(٣) قال دخل على طلحة فرأيت منه ثَقَلًا^(٤)
فقلت مَا لَكَ فقال اجتمع عندي مال فقد غمى قلت و ما يغمك
أدع قومك قال يا غلام على^(٥) قومي فقسمه فيهم فسألت
الخدَمَ^(٦) أو الخازن^(٧) كم كان قال اربعمائة الف^(٨) *

- (١) في الاصل ابراهيم اسحق و الصحيح ابراهيم بن اسحق كما يحيى في اسناد الحديث بعده مصرحا و ابراهيم بن اسحق المعروف بالحربي من المشاهير *
- (٢) سعدى بالضم بنت عوف بن خارجة زوج طلحة بن عبيد الله روت عن رسول الله صلى الله عليه وسلم و عن عمر و روى عنها ابنها يحيى و ابن ابنها طلحة بن يحيى و قد خالف ابن حبان فذكرها في ثقات التابعين و رده الحافظ ابن حجر بانها سمعت من عمر بعد وفاته صلى الله عليه وسلم بايام و هي زوج طلحة فهي صحابة لا محالة - الاتحاف ص ١٩١ ج ٨ (مصر) *
- (٣) في الاستيعاب سعدى بنت عمر قال الحافظ الصحيح سعدى بنت عوف كذا ذكره ابن مندة - الاتحاف *
- (٤) في الاصل ثقلا و الصحيح ثقلا راجع احياء العلوم معه الاتحاف ص ١٩١ ج ٨ (مصر) *
- (٥) في الاصل على و الصحيح على لما في احياء العلوم ص ٢١٨ ج ٣ (مصر) *
- (٦) في الاصل خاذم و الصحيح الخادم كما في الاحياء *
- (٧) في الاصل الحارث و الصحيح الخازن كما في الاحياء *
- (٨) كذا في احياء العلوم و قال الزيدى اخرجه ابو نعيم في الحلية فذكره مسندا - الاتحاف مع الاحياء ص ١٩١ ج ٨ (مصر) *

حَدَّثَنَا أَبُو بَكْرِ الشَّافِعِيُّ نَا اِبْرَاهِيمَ بْنَ اسْحَقَ الْحَرَبِيُّ نَا عَبْدُ اللَّهِ
 ابْنُ عُمَرَ نَا مُحَمَّدُ بْنُ يَعْلَى نَا الْحَسَنُ بْنُ دِينَارٍ عَنْ عَلِيِّ بْنِ زَيْدٍ قَالَ جَاءَ
 أَعْرَابِيٌّ إِلَى طَلْحَةَ فَسَالَهُ وَتَقَرَّبَ^(١) إِلَيْهِ بِرَحْمٍ فَقَالَ إِنْ هَذِهِ لِرَحْمٍ
 مَا سَأَلَنِي بِهَا أَحَدٌ قَبْلَكَ إِنْ لِي أَرْضًا قَدْ آعْطَانِي بِهَا عَثْمُنُ رَضِيَ اللَّهُ
 عَنْهُ ثَلَاثُمِائَةَ الْفَنَ شَتَّ فَاغْدُ^(٢) فَاقْبِضْهَا وَ إِنْ شَتَّ بَعَثَهَا^(٣)
 مِنْ عَثْمُنَ وَ دَفَعْتَ إِلَيْكَ الثَّمَنَ فَقَالَ الْاَعْرَابِيُّ الثَّمَنُ فَبَاعَهَا مِنْ عُثْمَانَ
 وَ دَفَعَ إِلَيْهِ الثَّمَنَ *

حَدَّثَنَا أَبُو بَكْرِ الشَّافِعِيُّ نَا اِبْرَاهِيمَ الْحَرَبِيُّ نَا مُحَمَّدُ بْنُ أَبِي عُمَرَ
 نَا سُفْيَانُ عَنْ مُجَالِدٍ عَنِ الشَّعْبِيِّ عَنْ قَبِيصَةَ^(٤) بْنِ جَابِرٍ قَالَ صَحِبَتْ
 طَلْحَةَ فَمَا رَأَيْتُ^(٥) أَعْطَى لَجَزِيلٍ مَالٍ مِنْ غَيْرِ مُسْتَلَّةٍ مِنْهُ *

(١) وَ فِي الرِّيَاضِ يَتَقَرَّبُ *

(٢) فِي الْاَحْيَاءِ فَاقْبِضْهَا بِدُونِ «فَاغْدُ» ص ٣١٨ ج ٣ (مصر) الْمُسْتَرْفِ

ص ١٢٥ ج ١ (مصر) مَكَارِمُ الْاِخْلَاقِ ص ٤٥ (مصر) *

(٣) فِي الْاَصْلِ بَعَثَهَا وَ الصَّحِيحُ بَعَثَهَا رَاجِعُ اَحْيَاءِ ص ٢١٨ ج ٣ (مصر) *

(٤) وَ فِي الْاِتِّحَافِ جَابِرُ بْنُ قَبِيصَةَ قَالَ وَ فِي مُسْنَدِ الْحَيْدِيِّ مِنْ طَرِيقِ الشَّعْبِيِّ

عَنْ جَابِرِ بْنِ قَبِيصَةَ قَالَ صَحِبَتْ طَلْحَةَ فَمَا رَأَيْتُ رَجُلًا أَعْطَى لَجَزِيلٍ مَالٍ مِنْ غَيْرِ مُسْتَلَّةٍ
 مِنْهُ ص ١٩١ ج ٨ (مصر) وَ اَمَّا فِي تَهْذِيبِ تَارِيخِ ابْنِ عَسَاكِرَ (ص ٨١ ج ٤ ط دمشق)

فَكَأَنَّ فِي الْكِتَابِ قَبِيصَةَ بْنَ جَابِرٍ *

(٥) فِي الْاِتِّحَافِ بَعْدَ مَا رَأَيْتُ لَفْظَةً «رَجُلًا» رَاجِعُ الصَّفْحَةِ الْمَذْكُورَةِ *

حَدَّثَنَا أَبُو بَكْرِ الشَّافِعِيُّ نَا اِبْرَاهِيمَ الْحَرَبِيُّ نَا رَحِيمُ نَا مُحَمَّدُ بْنُ
 طَلْحَةَ عَنْ مُوسَى بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ سَلَمَةَ^(١) بْنِ الْأَكْوَعِ قَالَ
 ابْتِاعَ طَلْحَةُ بَيْتًا فِي نَاحِيَةِ الْجَبَلِ وَ نَحَرَ^(٢) جُزُورًا فَاطْعَمَ النَّاسَ
 فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْتَ يَا طَلْحَةُ الْفَيَاضُ^(٣) *

حَدَّثَنَا الْقَاضِي أَبُو بَكْرِ أَحْمَدُ بْنُ كَامِلٍ بْنُ خَلْفٍ نَا أَبُو اسْمَعِيلَ
 مُحَمَّدُ بْنُ اسْمَعِيلَ السُّلَمِيُّ نَا سُلَيْمُ بْنُ أَيُّوبَ بْنِ سُلَيْمٍ بْنُ عِيسَى بْنِ
 مُوسَى بْنِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ أَبُو أَيُّوبَ حَدَّثَنِي أَبِي عَنْ جَدِّي عَنْ
 مُوسَى بْنِ طَلْحَةَ عَنْ أَبِيهِ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ أَنَّهُ آتَاهُ مَالٌ مِنْ حَضْرَمَوْتَ
 سَبْعَ مِائَةِ أَلْفٍ قَالَ فَبَاتَ لَيْلَتَهُ يَتَمَلَّمُ فَقَالَتْ لَهُ زَوْجَتُهُ يَا أَبَا

(١) و في تهذيب تاريخ ابن عساکر ص ٨٠ ج ٤ ط دمشق سنة ١٣٣٩ سلة
 ابن کھیل موضع سلة بن الاکوع ١٢ *

(٢) في الاصل نحن و الصحيح نحر راجع تهذيب ابن عساکر ص ٨٠ ج ٤
 ط دمشق سنة ١٣٣٩ *

(٣) في الاصابه ص ٨٨ ج ٢ (کلکته) قال مر رسول الله صلى الله
 عليه وسلم في غزوة ذي قرد على ماء يقال له يسان مالح فقال هو نعمان و هو طيب
 فغير اسمه فاشتراه طلحة ثم تصدق به فقال رسول الله صلى الله عليه وسلم ما انت يا
 طلحة الا فياض فبذلك قيل له طلحة الفياض راجع ايضا تهذيب تاريخ ابن عساکر
 ص ٨٠ ج ٤ (دمشق) سنة ١٣٣٩ *

محمد^(١) ما لي أراك منذ الليلة يتململ أراك منّا امرؤ^(٢) ففتبك^(٣)
 قال لعمرى لنعم زوجة^(٤) المرء انت و لكن تفكرت منذ الليلة
 فقلت^(٥) ما ظن رجل بربه عز و جل بيت^(٦) و هذا المال
 في بيته قالت فإين انت عن بعض أخلاقك قال و ما هو قالت اذا
 أصبحت دعوت بجفان^(٧) و قصاع^(٨) فقسمته على بيوت المهاجرين
 و الانصار على قدر منازلهم قال فقال لها يرحمك الله تعالى انك

(١) في الاصل ابا محمد و الصحيح يا ابا محمد *

(٢) في الاتحاف شئ *

(٣) في الاتحاف فاعتبك *

(٤) في الاتحاف و لنعم حليلة المرء المسلم انت - اتحاف ص ١٩١ ج ٨ (مصر) *

(٥) في الاصل فقلت و الصحيح فقلت لما في رياض النظرة ص ٢٥٤ ج ٢ (مصر)

و عن الحسن قال باع طلحة ارضا له بسبعماية الف فبات ارقا من مخافة ذلك المال
 حتى اصبح ففرقه و الارق السهر و ارق بالكسر سهرت و عنه ان طلحة باع ارضا
 من عثمان بسبعماية الف فحملها اليه فلما جاء بها قال ان رجلا تبيت هذه عنده في بيته
 لا يدري ما بطرقه من امر الله لغرير بالله فبات و رسله تختلف في سكك المدينة حتى
 اسحر و ما عنده منها درهم اخرجهن صاحب الصفوة - قوله غرير معناه مغرور - اسحر
 اى دخل في الشحر *

(٦) في الاصل ببيت و الصحيح بيت *

(٧) الجفان جمع جفنة القصعة الكبيرة - المنجد ص ٩١ (البيروت) *

(٨) القصاع جمع قصعة الصفحة - المنجد ص ٦٤٠ (بيروت) *

(٩) في الاصل يرحمك انك و الصحيح يرحمك الله *

1934]

Kitāb al-Askhīyā' of ad-Dāraqutnī

81

ما علمت موفقة بنت موفق وهى ام كُثُوم بنت ابى بكر الصديق
 رضى الله عنه فلما اصبح دعا بجفان وقصاع فقسمها بين المهاجرين
 والانصار فبعث الى علي بن ابى طالب منها بحفنة فقالت له زوجته
 يا ابا محمد اما كان لنا فى هذا المال من نصيب قال فإني كنت
 منذ^(١) اليوم فشانك بما بقي قالت فكانت صرة فيها نحو من
 الف درهم *

حَدَّثَنَا القاضى الحسين بن اسمعيل نا عبد الله بن ابى سعد
 نا على بن الجعد قال اخبرنى ابو القاسم الهمداني قال اخبرنى محمد
 ابن عبد الرحمن الهمداني قال راي عبيد الله بن ابى بكرة على ابى
 الاسود الدبلى جبة رثة كان يكثر لبسها فقال يا ابا لاسود اما تملأ
 هذه الجبة فقال لرب مملول^(٢) لا استطاع فراقه قال فبعث اليه بمائة
 ثوب فقال فانشأ^(٣) ابو الاسود يقول -

(١) فى الاصل منا اليوم و الصحيح منذ اليوم يدل عليه السياق *

(٢) يروى مملوك بالكاف و مملول باللام - وفيات الاعيان ص ٢٣١ ج ١ فى

ترجمة الدبلى *

(٣) فى معجم الادباء لياقوت الرومى ان هذه القصة جرت لعبيد الله بن زياد
 حيث قال ان ابا الاسود دخل على عبيد الله بن زياد و عليه ثياب رثة فكساه ثيابا
 جددا من غير ان يعرض بسؤال فخرج و هو يقول كساك الخ ، ص ٤ ج ٢ فى

كسائي^(١) و لم استكسه^(٢) فحمدته

اخ لك يعطيك الجزيل و ناصر^(٣)

و ان^(٤) احق الناس ان كنت شاكرا^(٥)

بشكرك^(٦) من اعطاك و العرض وافر

ترجمة الدؤل و في عقد الفريد هذه للنذر بن ابي سيرة حث قال «نظر المنذر ابن ابي سيرة الى ابي الاسود الدؤل و عليه قميص مرقوع» الخ ص ٦٣ ج ١ في الاجواد و في الاغانى جعل هذه للنذر بن جارود العبدى قال «فاهدى (المنذر) له (الدؤل) ثيابا فقال ابو الاسود يمدحه كساك» الخ ص ١٢٣ ج ١١ (مصر) في اخبار الدؤل و في الوفيات هذه القصة جرت لعبيد الله بن ابي بكرة ص ٢٣١ ج ١ (مصر) و عندي ما قال ابن خلكان و روى الدارقطنى في هذا الكتاب هو الصحيح لان الدارقطنى رواه باسناد لا بأس به *

(١) في المعجم ص ٢٢ ج ٢ و الاغانى ص ١٢٣ ج ١١ «كساك» و في ابن خلكان ص ٢٣١ ج ١ و عقد الفريد ص ٦٣ ج ١ كسائي كما في الكتاب *

(٢) في العقد الفريد و ابن خلكان هكذا و في الاغانى و المعجم لم تستكسه *

(٣) يروى موضع ناصر (بالنون) يا صر (بالباء) بمعنى يعطف و يحنو راجع معجم الادباء و ابن خلكان و الاغانى في الصحف المتقدمة *

(٤) في العقد الفريد و الاغانى و الوفيات هكذا و في المعجم موضع و ان «فان» *

(٥) و في الوفيات و العقد الفريد ما في الكتاب و في المعجم مادحا و في الاغانى حامدا *

(٦) في العقد الفريد و ابن خلكان بشكرك و الاغانى بحمدك و في المعجم بمدحك *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ ^(١) بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنِ أَبِي
سَعْدٍ قَالَ حَدَّثَنِي أَبُو مُحَمَّدٍ إِبْرَاهِيمُ بْنُ إِسْحَاقَ بْنِ إِبْرَاهِيمَ الشَّهِيدِيُّ قَالَ
سَمِعْتُ أَبِي عَنْ قُرَيْشِ بْنِ أَنَسٍ قَالَ وَجَّهَ مُحَمَّدُ بْنُ الْمُهَلَّبِ بْنِ أَبِي
صَفْرَةَ إِلَى عُبَيْدِ اللَّهِ بْنِ أَبِي بَكْرَةَ أَنَّهُ أَصَابَتْنِي ^(٢)عَلَةٌ فَوَصَفَ لِي ^(٣)
لَبَنَ الْبَقَرِ فَأَبْعَثَ إِلَيَّ بِبَقْرَةٍ أَشْرَبَ مِنْ لَبَنِهَا قَالَ فَبَعَثَ إِلَيْهِ بِسَعِ مِائَةِ
بَقْرَةٍ وَرَعَاتِهَا ^(٤)وَقَالَ الْقَرْيَةُ الَّتِي كَانَتْ تَرْعَى فِيهَا لَكَ *

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ عَلِيٍّ بْنِ الْعَلَا نَا أَبُو الْأَشْعَثِ
أَحْمَدُ الْمُقَدَّامُ نَا مُحَمَّدُ بْنُ بَكْرٍ نَا هِشَامُ بْنُ حَسَّانٍ عَنْ هِشَامِ بْنِ
عُرْوَةَ ^(٥)عَنْ أَبِيهِ أَنَّ مُعْوِيَةَ ^(٦)بْنَ أَبِي سُفْيَانَ بَعَثَ إِلَى عَائِشَةَ
مَرَّةً ^(٧)بِمِائَةِ أَلْفٍ قَالَ فَوَّ اللَّهُ مَا أَمَسَتْ ^(٨)مِنْ ذَلِكَ الْيَوْمِ حَتَّى

(١) وُلِدَ سَنَهُ ٢٣٥ هـ رَوَى عَنْهُ الدَّارَقُطْنِيُّ وَكَانَ فَاضِلًا صَدُوقًا مَاتَ سَنَهُ ٣٠٣ هـ
فِي الرَّيْحِ الْأَوَّلِ - تَلْخِصُ الطَّبَقَاتِ ص ١٢٨ (المخطوط) *

(٢) فِي الْأَصْلِ عَلِيَّةٌ وَالصَّحِيحُ عَلَةٌ * (٣) فِي الْأَصْلِ لَبَنُ الْبَقَرِ *

(٤) رَعَاتُهَا * (٥) فِي الْأَصْلِ عُرْوَةُ * (٦) فِي الْأَصْلِ مُعْوِيَةُ *

(٧) فِي الْأَصْلِ ضِيرَةٌ وَالصَّحِيحُ «مَرَّةً» رَاجِعُ الْإِتْحَافِ ص ١٨١ ج ٨ *

(٨) فِي الْأَصْلِ «أَمِيتُ» وَالصَّحِيحُ «أَمَسَتْ» لِأَنَّ فِي قُوَّةِ الْقُلُوبِ فَوَّ اللَّهُ

مَا غَابَتِ الشَّمْسُ مِنْ ذَلِكَ الْيَوْمِ حَتَّى فَرَّقَتْهَا أَنْظَرَ الْإِتْحَافِ ص ١٨١ ج ٨ *

فَرَّقَتْهَا فَقَالَتْ مَوْلَاةٌ لَهَا لَوْ اشْتَرَيْتِ لَنَا مِنْ هَذِهِ الدَّرَاهِمِ بِدَرَاهِمٍ لَحْمًا
فَقَالَتْ لَوْ قُلْتُ لِي قَبْلَ أَنْ أُفَرِّقَهَا^(١) *

حَدَّثَنَا عَبَّاسُ بْنُ عَبْدِ السَّمِيعِ الْهَاشِمِيُّ نَا أَحْمَدُ بْنُ الْخَلِيلِ نَا
أَبُو النَّصْرِ نَا سَلِيمُ بْنُ الْمَغِيرَةِ عَنْ هِشَامِ بْنِ عُرْوَةَ قَالَ حَدَّثَنَا
أُمُّ^(٢) ذَرَّةٌ وَكَانَتْ تَدْخُلُ^(٣) عَلَى أَزْوَاجِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ قَالَتْ دَخَلْتُ عَلَى عَائِشَةَ وَعِنْدَهَا^(٤) مِائَةٌ^(٥) أَلْفَ دِرْهَمٍ
فَجَعَلْتُ تَقْسِمُ^(٦) حَتَّى مَا بَقِيَ مِنْهَا شَيْءٌ ثُمَّ قَالَتْ يَا جَارِيَةُ هَاتِ^(٧)
فَطَرَى^(٨) جِئْتِي بِخُبْزٍ وَزَيْتٍ فَقُلْتُ يَا أُمَّ الْمُؤْمِنِينَ مَا كَانَ عَلَيْكَ

(١) فِي الْقَوْتُ بَعْدَ «أَفَرَّقَهَا» فَعَلْتُ - كَذَا فِي الْإِتْحَافِ *

(٢) فِي الْأَصْلِ أُمُّ ذَرَّةٍ بَفَتْحِ الدَّالِ الْمَعْجَمَةِ هَكَذَا ضَبَطَهُ الْحَافِظُ ابْنُ حَجَرٍ وَضَبَطَهُ
غَيْرُ وَاحِدٍ بَضَمِ الدَّالِ الْمَهْمَلَةِ وَهِيَ مَقْبُولَةٌ رَوَى لَهَا أَبُو دَاوُدَ فِي سُنَنِهِ - الْإِتْحَافُ ص ١٨١
ج ٨ (مصر) *

(٣) فِي الْأَحْيَاءِ وَالْإِتْحَافِ «وَكَانَتْ تَخْدُمُ عَائِشَةَ» رَاجِعُهَا *

(٤) فِي الْأَحْيَاءِ وَالْإِتْحَافِ ابْنُ مَعَاوِيَةَ أَوْ ابْنُ زَيْدٍ بَعَثَ إِلَيْهَا بِمَالٍ فِي غَرَارَتَيْنِ
وَفِي بَعْضِ النُّسخِ الْإِقْتِصَارُ عَلَى أَحَدِهِمَا بِغَيْرِ شَكٍّ وَلَفْظُ الْقَوْتُ ابْنُ زَيْدٍ وَلَمْ يَشْكُ
أَنْظُرِ الصَّفْحَةَ الْمَذْكُورَةَ *

(٥) فِيهِمَا ثَمَانِينَ وَمِائَةٌ أَلْفَ دِرْهَمٍ *

(٦) فِيهِمَا «تَقْسِمُهُ بَيْنَ النَّاسِ» *

(٧) فِي الْإِتْحَافِ «هَلِي» *

(٨) فِي الْأَحْيَاءِ «هَلِي بِفَطَوْرِي» *

1934]

Kitāb al-Askhīyā' of ad-Dāraqūnī

85

لو اخذت درهما مما قسمت فاشتريت به لحما فاكلت و اطعمتينا
فقلت لا تعنيني^(١) لو ذكرت ذاك او ذكرت لفعلت^(٢) *

حَدَّثَنَا الْقَاضِي حُسَيْنُ بْنُ إِسْمَاعِيلَ نَا أَحْمَدُ بْنُ مَنْصُورٍ نَا
أَبُو النَّصْرِ هَاشِمُ بْنُ الْقَاسِمِ نَا عَاصِمُ بْنُ مُحَمَّدٍ عَنْ أَبِيهِ قَالَ أَعْطَى ابْنُ
جَعْفَرٍ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ نَافِعٍ عَشْرَةَ^(٣) آلَافٍ أَوْ أَلْفَ دِينَارٍ فَدَخَلَ
عَبْدُ اللَّهِ عَلَى صَفِيَّةَ فَقَالَ لَهَا إِنَّهُ أَعْطَانِي ابْنُ جَعْفَرٍ بَنَافِعَ عَشْرَةِ آلَافٍ
أَوْ أَلْفَ دِينَارٍ فَقَالَتْ يَا أَبَا عَبْدِ الرَّحْمَنِ^(٤) فَمَا تَنْتَظِرُ أَنْ تُبَضِّعَهُ^(٥)
قَالَ فَهَلَا مَا هُوَ خَيْرٌ مِنْ ذَلِكَ هُوَ لَوْجَهُ اللَّهِ قَالَ ابْنُ فَكَانَ يُخِيلُ إِلَى
أَنَّ ابْنَ عَمْرِو كَانَ يَنْوِي قَوْلَ اللَّهِ عَزَّ وَجَلَّ لَنْ تَنَالُوا الْبِرَّ حَتَّى
تُنْفِقُوا مِمَّا تُحِبُّونَ *

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْهَيْثَمِ الطَّيْنِيُّ نَا الْحَكَمُ بْنُ عَمْرِو بْنِ الْإِبْرَاهِيمِ
نَا أَبُو مَسْهَرٍ نَا إِسْمَاعِيلُ بْنُ عَبْدِ الْعَزِيزِ قَالَ قَضَى مُعَاوِيَةُ عَنْ عَائِشَةَ
ثَمَانِيَةَ عَشْرِ أَلْفٍ دِينَارٍ *

(١) في الاصل لا تعنيني و ليس له معنى *

(٢) هكذا نقله صاحب القوت راجع الانحاف *

(٣) في الصحيح عشرة الف و الصحيح عشرة آلاف *

(٤) في الاصل فَا تَنْتَظِرُ و الصحيح فَمَا تَنْتَظِرُ *

(٥) في الاصل ان يتبعه و الصحيح ان تَبَضِّعَهُ كما في المجد تبضع اتخذ البضاعة

و هي من المال ما اعد للتجارة *

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ عَمِيدُ اللَّهِ بْنِ عَبْدِ الصَّمَدِ بْنِ الْمُهْتَدَى
بِاللَّهِ أَمْلَاءُ^(١) وَحَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ مُحَمَّدٍ بْنُ أَحْمَدَ الْمَصْرِيُّ
أَمْلَاءُ قَالَا نَا أَبُو زَيْدٍ عَبْدُ الرَّحْمَنِ بْنِ حَاتِمِ الْمَرَادِيِّ نَا هُرُونُ بْنُ
عَبْدِ اللَّهِ الزُّهْرِيُّ قَاضِي مِصْرَ سَنَةِ سِتٍّ وَعَشْرِينَ وَمِائَتَيْنِ قَالَ رَفَعَ
الْوَاقِدِيُّ إِلَى الْمَامُونِ رَقْعَةً يَذْكُرُ فِيهَا غَلْبَةَ الدِّينِ وَغَمَّهُ بِذَلِكَ وَقَالَ
ابْنُ الْمُهْتَدَى وَقَلَّةٌ صَبْرُهُ عَلَيْهِ فَوْقَ الْمَامُونِ عَلَى ظَهْرِ رَقْعَتِهِ أَنْتَ
رَجُلٌ فِيكَ خِلَتَانِ السَّخَاءُ وَالْحَيَاءُ فَمَا السَّخَاءُ فَهُوَ الَّذِي أَطْلَقَ
مَا مَلَكَتْ وَقَالَ ابْنُ الْمُهْتَدَى أَطْلَقَ مَا فِي يَدَيْكَ وَأَمَّا الْحَيَاءُ^(٢)
فَهُوَ الَّذِي مَنَعَكَ مِنْ تَسْبِيلِنَا مَا أَنْتَ عَلَيْهِ وَقَدْ أَمَرْنَا لَكَ
بِكَذَا^(٣) وَكَذَا فَإِنْ كُنَّا^(٤) أَصَبْنَا^(٥) إِرَادَتَكَ فَرَدُّ^(٦) فِي بَسْطِ يَدِكَ

(١) فِي الْأَسْنَادِ هُنَا تَحْوِيلٌ وَأَنْ لَمْ يَكْتُبْ فِي الْكِتَابِ «ح» اِكْتِفَاءً بِالْوَاوِ
وَهَذَا يُسَمَّى وَاءُ التَّحْوِيلِ مِنْ أَسْنَادٍ إِلَى أَسْنَادٍ آخَرَ - عِنْدَ عَلِيِّ بْنِ الْبَخَارِيِّ ص ٨٨ ج ١ (قِسْطُطَيْهِ) °
(٢) فِي الْأَحْيَاءِ كَمَا فِي الْكِتَابِ وَفِي رِوَايَةٍ وَالْحُبُّ حَمْلُكَ عَلَى أَنْ ذَكَرْتَ لَنَا
بَعْضَ دِينِكَ - الْإِتْحَافُ ص ١٨٢ ج ٨ وَفِي الْمَعْجَمِ الْأَدْبَاءِ ص ٥٦ ج ٢ وَابْنُ خُلْكَانَ
ص ٥٠٦ ج ١ وَامْرَأَةُ الْجَنَانِ لِلْيَافَعِيِّ ص ٣٢ ج ٢ وَالْحَيَاءُ حَمْلُكَ أَنْ ذَكَرْتَ لَنَا بَعْضَ
دِينِكَ وَفِي الْمَعْجَمِ بَعْدَ «حَمْلِكَ» عَلَى °

(٣) فِي الْأَصْلِ بِكَذَا وَكَذَا وَفِي الْمَعْجَمِ وَامْرَأَةُ الْجَنَانِ وَابْنُ خُلْكَانَ
ضَعْفٌ مَا سَأَلْتَ وَفِي الْأَحْيَاءِ بِمِائَةِ أَلْفِ دِرْهَمٍ قَالَ فِي الْإِتْحَافِ وَهُوَ ضَعْفٌ مَا سَأَلَ
وَكَانَ دِينُهُ خَمْسِينَ أَلْفَ دِرْهَمٍ رَاجِعَ الصَّفْحِ الْمَذْكُورَةِ °

(٤) فِي الْأَحْيَاءِ فَإِنْ كُنْتَ قَدْ أَصَبْتَ - الْمَعْجَمُ وَابْنُ خُلْكَانَ وَامْرَأَةُ الْجَنَانِ وَأَنْ كُنَّا بَلْغَاءً °

(٥) فِي الْمَعْجَمِ وَابْنُ خُلْكَانَ بَغْيَتَكَ °

(٦) فِي الْأَصْلِ وَوَالصَّحِيحُ فَرَدُّ لَمَّْا فِي الْإِتْحَافِ وَالْمَعْجَمِ وَابْنُ خُلْكَانَ هُنَا فَرَدُّ
فِي بَسْطَةِ يَدِكَ °

و ان كنا^(١) لم نصب ارادتك فيجنايتك^(٢) نفسك و قال المصري
 فازدد في بسط يدك فان خزائن الله مفتوحة^(٣) و قالوا جميعا
 و انت^(٤) حدثني و انت^(٥) على قضاء الرشيد عن محمد بن اسحق
 عن الزهري عن انس بن مالك ان رسول الله صلى الله عليه وسلم
 قال للزبير يا^(٦) زبير ان مفاتيح الرزق^(٧) بازاء العرش و قال
 المصري ان باب الرزق مفتوح بازاء العرش و قالوا جميعا ينزل الله
 للعباد و قال المصري الى العباد ارزاقهم على قدر نفقاتهم
 فمن قَلَّ قِلَّةٌ لَهُ و من كَثُرَ كَثْرًا^(٨) له قال الواقدي و كنت

(١) في الاحياء و ان لم اكن اصبت و في رواية فان كنا قصرنا عن بلوغ
 حاجتك - الاتحاف - ابن خلكان - امرأة الجنان - المعجم *

(٢) في الاصل غنايتك و الصحيح ما كتبت راجع الكتب المذكورة *

(٣) في الاحياء و المعجم بعده و يده بالخير مبسطة *

(٤) في الاصل و ان كنت حدثني و في الاحياء و الاتحاف و المعجم و ابن
 خلكان و المرأة و انت حدثني و هو صحيح *

(٥) في رواية حين كنت - الاتحاف و المعجم *

(٦) في الاحياء يا زبير اعلم *

(٨) قال العراقي في تخريج الاحياء ص ٢١٥ ج ٣ (مصر) حديث انس يا زبير
 اعلم ان مفاتيح الارزاق الحديث و في الاول قصة مع المأمون رواه الدارقطني فيه
 (المستجاد) و في اسناده الواقدي عن محمد بن اسحق عن الزهري بالنعنة و لا يصح
 قلت يشير الى ان الواقدي مع سعة عليه ضعفه و كذب طائفة من المحدثين كابن
 معين و ابى حاتم و النسائي و ابن عدى و ابن راهويه و الدارقطني و البخاري و احد

أُنْسِيَتْ^(١) هذا الحديث فكانت مذكّرة إياي به أَعْجَبَ إِلَى من الجائزة
و قال المصري فكانت تذكّرة إياي أحبّ الى من جائزته و قالاً جميعاً

قال الذهبي اجمعوا على وَهْنِ الواقدي و جماعة من النقاد قد وثقوا الواقدي ايضاً
و رَجَّحَهُ ابن سيد الناس في عيون الاثر قال الحافظ الدراوردي الواقدي امير المؤمنين في
الحديث و عن ابى بكر الصاغاني انه قال لولا الواقدي ثقة ما حدثت عنه اربعة من الائمة
ابن ابى شيبة و ابو عُبَيْدٍ و احسبه انه ذكر ابا خيثمة و رجلاً آخر و سئل عنه معن فقال
انا اسأل عنه و عن ابى يحيى الزهرى و مُصْعَبُ الزيرى أَنَّهُ ثقة مأمون و عن ابن
سلام ثقة قال الحرّثي من قال ان مسائل مالك و ابن ابى ذئب تؤخذ عن هو اوثق
من الواقدي فلا تصدقه و قال القشيري هو أحبّ الى من عبد الرزاق قال ابن سيد الناس
بعد نقل كلام البخاري و النسائي و غيرهما قلت سعة العلم مظنة لكثرة الاغتراب
و كثرة الاغتراب مظنة لثمة الواقدي غير مدفوع عن سعة العلم فكثرت بذلك غرابته
و قال ياقوت الرومي اما الواقدي في اخبار الناس و السير و الفقه و سائر الفنون فهو
ثقة باجماع راجع سعاية ص ٣٦٥ ج ١ (هند) ميزان الاعتدال ص ج ٢ معجم الادبا
ص ٥٦ ج ٤ الاتحاف ص ١٨٢ ج ٨ ابن خلكان ص ٥٠٦ ج ١ و في اسناد هذا الحديث
ايضاً محمد بن اسحق يدلّس و رواه معنفاً فما كان في رواياته كذلك فليس بمقبول عند
اهل الثقة و قد رواه الدارقطني ايضاً في الافراد بلفظ ان مفاتيح الرزق متوجهة نحو
العرش فينزل الله تعالى على الناس ارزاقهم على قدر نفقاتهم فمن كثر له كثر له و من
قلّ قلّ له و فيه ايضاً عبد الرحمن بن حاتم المرادي قال الذهبي ضعيف و قد رواه
كذلك ابن تجار و روى ابن عدى في الكامل و ابو نعيم في الحلية كلاهما من طريق علي بن
شير عن اسماء بنت ابى بكر قالت قال الزبير بن العوام مررت برسول الله صلعم فَجَبَدَ
عِمَامَتِي يده فالتفت اليه فقال يا زبير ان باب الرزق مفتوح من لدن العرش الخ و قد
اورده ابن الجوزي في الموضوعات و قال عبد الله يروى الموضوعات على الاثبات و اقره
على ذلك السيوطي في مختصر الموضوعات - اللآلئ المصنوعة ص ٣٨ ج ٢ (مصر) الاتحاف
ص ٣ - ١٨٢ (مصر) *

(١) و في المعجم ص ٥٤ ج ٤ نُسِيَتْ *

1934]

Kitāb al-Askhīyā' of ad-Dāraqutnī

89

قال هرون بن عبد الله القاضي بلغتني أَنَّ الجائزة كانت مائة ألف و كان
 ذَكَرُ هذا الحديثِ أَعْجَبَ الى الواقدي منها و قال المصري من
 مائة ألف *

حَدَّثَنَا ابوبكر محمد بن القسمة بَشَّار الانباري النحوي نا
 ابى نا ابو عكرمة الضَّيِّ نا سليمان بن ابى شيخ نا ابو عبد الله الواقدي
 القاضي قال اضفت مرة من المزار و انا مع يحيى بن خالد البرمكي
 و حضر عيد لُجَّاءَتِي الجارية فقالت قد حضر العيد و ليس عندنا
 من آله فكَتَبْتُ^(١) الى صَدِيقٍ لى من التُّجَّارِ فعرفته حاجتى الى
 القرض فدفع الى كيسا محتوما فيه الف و مائتا درهم فاخذته
 و انصرفت الى منزلى فما استقررت فيه حتى جاءنى صَدِيقٌ لى هَاشِمِيٌّ
 فشكى إِلَيَّ تاخر غَلَّتِه و حاجته الى القرض فدخلت الى زوجتى
 فاخبرتها فقالت على اى شئ عزمْتَ قلتُ على ان اُقاسِمَهُ الكيس
 قالت ما صنعت شيئا اتيَتْ رجلا سُوقَةَ فاعطاك الفاً و مائتى درهم
 و جاءك رجل له من رسول الله صلى الله عليه و سلم رحم مائسة

(١) فى الاصل يياض و فى الاتحاف ص ١٨٣ ج ٨ و المعجم ص ٥٤ ج ٤

و ابن خَلِّكان (ص ٥٠٦ ج ١) « فكتبت » *

تُعْطِيهِ نَصْفَ مَا اعطَاكَ السُّوقَةُ مَا هَذَا شَيْئًا اَعْطَهُ الْكَيْسُ كُلَّهُ
فَاخْرَجْتَ الْكَيْسَ كُلَّهُ فَدَفَعْتَهُ اِلَيْهِ وَ مَضَى صَدِيقُ التَّاجِرِ اِلَى الْهَاشِمِيِّ
وَ كَانَ لَهُ صَدِيقًا فَسَالَهُ الْقَرْضَ فَاخْرَجَ الْهَاشِمِيُّ اِلَيْهِ الْكَيْسَ فَلَمَّا
رَأَى خَاتَمَهُ عَرَفَهُ وَ انصَرَفَ اِلَى فَاخْبَرَنِي ^(١) بِالْأَمْرِ وَ جَاءَنِي ^(٢) رَسُولُ
يَحْيَى بْنِ خَالِدٍ يَقُولُ اِنَّمَا تَأَخَّرَ رَسُولِي عَنْكَ لَشُغْلِي بِجَاجَاتِ ^(٣)
أَمِيرِ الْمُؤْمِنِينَ فَرَكِبْتُ اِلَيْهِ وَ اخْبَرْتُهُ خَبَرَ الْكَيْسِ فَقَالَ يَا غَلَامُ هَاتِ
تِلْكَ الدَّنَانِيرَ فَجَاءَ بِعَشْرَةِ آلَافٍ دِينَارٍ فَقَالَ خُذْ الْبَقِيَّةَ دِينَارًا لَكَ
وَ ^(٤) الْفَيْنَ لَصَدِيقِكَ التَّاجِرِ وَ الْفَيْنَ لِلْهَاشِمِيِّ وَ أَرْبَعَةَ آلَافٍ لَزَوْجَتِكَ *

حَدَّثَنَا أَبُو بَكْرِ بْنُ مُحَمَّدٍ بْنُ الْقَاسِمِ بْنُ بَشَّارٍ نَا ابْنِي نَا
أَبُو عَكْرَمَةَ الصَّبِيِّ نَا يَحْيَى بْنُ مُحَمَّدٍ الْعَنْبَرِيُّ قَالَ ^(٥) الْوَاقِدِيُّ كُنْتُ

(١) فِي الْأَصْلِ ثَغْرَنِي *

(٢) فِي الْإِتِّحَافِ ص ١٨٣ ج ٨ (مصر) وَ ابْنُ خُلِّكَانَ ص ٥٠٦ ج ١ (مصر)
وَ مَعْجَمُ الْأَدْبَاءِ ص ٥٧ ج ٧ وَ مَرْأَةُ الْجَنَانِ ص ٣٨ ج ٢ (حيدر آباد) دَنَمِي الْخَبْرُ اِلَى
الْمَأْمُونِ فِدَعَانِي فَشَرَحْتُ لَهُ الْخَبْرَ فَأَمَرَ لَنَا بِسَبْعَةِ آلَافٍ دِينَارٍ لِكُلِّ وَاحِدٍ أَلْفًا دِينَارًا وَ لِلرَّأَةِ
أَلْفَ دِينَارٍ ، لَكِنْ بَيْنَ رَوَايَةِ هَذِهِ الْكُتُبِ وَ مَا فِي الْكِتَابِ اخْتِلَافٌ يَسِيرٌ فِي التَّقْدِيمِ
وَ التَّأْخِيرِ وَ الزِّيَادَةِ وَ النِّقْصَانِ لَعَلَّ لَفْظَ الْمَصْنُفِ مُوَافِقٌ لِمَا فِي تَارِيخِ بَغْدَادَ لِلْخَطِيبِ قَالَ
الْيَافِعِيُّ وَ ابْنُ خُلِّكَانَ بَعْدَ نَقْلِ هَذِهِ الْحِكَايَةِ وَ قَدْ ذَكَرَ الْخَطِيبُ فِي تَارِيخِ بَغْدَادَ هَذِهِ الْحِكَايَةَ
وَ بَيْنَهَا وَ بَيْنَ مَا ذَكَرْنَاهُ هُنَا اخْتِلَافٌ يَسِيرٌ *

(٣) فِي الْأَصْلِ لَجَاجَاتِ (٣) فِي الْأَصْلِ وَ الْغَيْرِ *

(٤) فِي الْأَصْلِ دَوَّ قَالَ ، وَ الصَّحِيحُ بَغِيرَ وَاو - فِي ابْنِ خُلِّكَانَ ص ٢٣٣ ج ٢

(مصر) أَنَّهُ (الوَاقِدِيُّ) قَالَ *

1934]

Kitāb al-Askhiyā' of ad-Dāraqutnī

91

خَطَّاطٌ^(١) بِالْمَدِينَةِ فِي يَدَي مِائَةِ أَلْفِ دِرْهَمٍ^(٢) لِلنَّاسِ أَضَارِبُ بِهَا
فَتَلَفَتِ الدِّرَاهِمَ فَشَخَصَتْ إِلَى الْعِرَاقِ فَقَصَدَتْ يَحْيَى بْنَ خَالِدٍ
جُلَسَتْ فِي دَهْلِيزِهِ وَآنَسَتْ الْخُدُمَ وَالْحِجَابَ وَسَأَلَتْهُمْ أَنْ
يُؤْصِلُونِي إِلَيْهِ فَقَالُوا إِذَا قَدِمَ الطَّعَامُ إِلَيْهِ لَمْ يَحْجِبْ عَنْهُ أَحَدٌ
وَنَحْنُ نُدْخِلُكَ إِلَيْهِ ذَلِكَ الْوَقْتُ فَلَمَّا حَضَرَ^(٣) وَقْتُ طَعَامِهِ
ادْخَلُونِي فَاجْلِسُونِي مَعَهُ عَلَى الْمَائِدَةِ فَسَالَنِي مَنْ أَنْتَ وَمَا قَصَصْتُكَ
فَاخْبَرْتَهُ فَلَمَّا رُفِعَ الطَّعَامُ وَغَسَلْنَا أَيْدِيَنَا دَنَوْتُ إِلَيْهِ لِأُقَبِّلَ رَأْسَهُ
فَاشْمَازَ^(٤) مِنْ ذَلِكَ فَلَمَّا صِرْتُ إِلَى الْمَوْضِعِ الَّذِي يَرْكَبُ مِنْهُ لِحَقِّقَنِي
خَادِمٌ مَعَهُ كَيْسٌ فِيهِ أَلْفُ دِينَارٍ فَقَالَ أَلْوَزِيرُ يَقْرَأُ عَلَيْكَ السَّلَامُ
^(٥) وَ يَقُولُ لَكَ اسْتَعِينْ عَلَى أَمْرِكَ وَ عُدُّ الْبِنَا فِي غَدٍ فَانصَرَفْتُ

(١) فِي ابْنِ خُلَكَانٍ خِيَاطًا ص ٢٣٣ ج ٢ (مصر) وَ الصَّحِيحُ مَا فِي الْكِتَابِ

خَطَّاطًا أَيْ بَائِعَ الْخُطَّةِ وَ الْإِلَاحِيَّاتِ لَا تَنَاسِبُهُ الْمُضَارَبَةُ *

(٢) فِي الْأَصْلِ وَهُمْ لِلنَّاسِ أَنْظَرُ ابْنِ خُلَكَانٍ *

(٣) فِي أَصْلِ حَضَرَ مَوْتَ طَعَامِهِ وَ فِي ابْنِ خُلَكَانٍ فَلَمَّا حَضَرَ طَعَامَهُ بِغَيْرِ زِيَادَةٍ

لَفْظُ وَقْتُ *

(٤) فِي الْأَصْلِ فَاشْمَازَ وَ الصَّحِيحُ فَاشْمَازَ - ابْنُ خُلَكَانٍ ص ٢٣٣ ج ٢ (مصر)

وَ كَمَا فِي الْقُرْآنِ فِي سُورَةِ الْأُمْرِ وَ إِذَا ذَكَرَ اللَّهُ وَحْدَهُ اشْمَازَتْ قُلُوبُ الَّذِينَ لَا يُؤْمِنُونَ
بِالْآخِرَةِ أَيْ نَفَرَتْ وَ انْقَبَضَتْ فَعَلِيَ هَذَا يَكُونُ مَعْنَى قَوْلِهِ فَاشْمَازَ مِنْ ذَلِكَ نَفَرٌ وَ انْقَبَضَ *

(٥) فِي الْأَصْلِ نَقُولُ وَ الصَّحِيحُ يَقُولُ رَاجِعُ ابْنِ خُلَكَانٍ *

وَعُدْتُ فِي الْيَوْمِ الثَّانِي فَجَلَسْتُ مَعَهُ عَلَى الْمَائِدَةِ وَ أَنْشَأَ يَسْأَلُنِي كَمَا
سَأَلَنِي فِي الْيَوْمِ الْأَوَّلِ فَلَمَّا رَفَعَ الطَّعَامَ دَنَوْتُ مِنْهُ لِأَقْبَلَ رَأْسَهُ فَأَشْمَازَ
مَنِّي فَلَمَّا صَرْتُ إِلَى الْمَوْضِعِ الَّذِي يَرْكَبُ مِنْهُ لِحَقَنِي خَادِمٌ مَعَهُ كَيْسٌ
فِيهِ أَلْفُ دِينَارٍ فَقَالَ الْوَزِيرُ يَقْرَأُ عَلَيْكَ السَّلَامُ وَيَقُولُ اسْتَغْنِ بِهَذَا عَلَى
أَمْرِكَ وَ عُدَّ إِلَيْنَا فِي غَدٍ وَ انْصَرَفْتُ وَ عُدْتُ فِي الْيَوْمِ الثَّلَاثِ فَأُعْطِيتُ
مِثْلَ مَا أُعْطِيتُ^(١) فِي الْيَوْمِ الْأَوَّلِ وَ الثَّانِي فَلَمَّا كَانَ فِي الْيَوْمِ الرَّابِعِ
أُعْطِيتُ الْكَيْسَ كَمَا أُعْطِيتَهُ قَبْلَ ذَلِكَ فَتَرَكْنِي بَعْدَ ذَلِكَ أُقْبَلَ رَأْسَهُ
وَ قَالَ إِنَّمَا مَنَعْتُكَ ذَلِكَ لِأَنَّهُ لَمْ يَكُنْ وَصَلَ إِلَيْكَ مِنْ مَعْرُوفِي
مَا يَوْجِبُ هَذَا فَالآنَ قَدْ لَحِقَكَ بَعْضُ النِّفَعِ مِنِّي يَا غَلَامُ أَعْطِهِ
الِدَارَ الْفُلَانِيَّةَ يَا غَلَامُ^(٢) أَعْطِهِ مِائَتِي أَلْفَ دِرْهَمٍ يَقْضِي دَيْنَهُ بِمِائَةِ أَلْفٍ
وَ يَصْلُحُ شَأْنَهُ بِمِائَةِ أَلْفٍ ثُمَّ قَالَ لِي أَلْزِمْنِي وَ كُنْ فِي دَارِي فَقُلْتُ
أَعَزَّ اللَّهُ الْوَزِيرَ لَوْ^(٣) أَذْنَتَ لِي بِالشَّخْصِ إِلَى الْمَدِينَةِ لِأَقْضِيَ النَّاسَ
أُمُورَهُمْ ثُمَّ أَعُودَ إِلَى حَضْرَتِكَ كَانَ ذَاكَ أَرْفَقُ^(٤) بِي فَقَالَ

(١) فِي الْأَصْلِ هُنَا يَبَاضُ وَ فِي ابْنِ خَلِّكَانَ أُعْطِيتُ ۞

(٢) فِي ابْنِ خَلِّكَانَ هُنَا بَزِيَادَةٌ ۞ يَا غَلَامُ أَفْرِشْ لَهُ الْفَرَشَ الْفُلَانِيَّ ۞

(٣) فِي الْأَصْلِ لَوَادَنْتَ وَ فِي ابْنِ خَلِّكَانَ أَذْنَتَ ص ٢٣٥ ج ٢ (مِصْر) ۞

(٤) فِي الْأَصْلِ أَرْفَقُ تَي رَاجِعُ ابْنِ خَلِّكَانَ ۞

قد فعلت و أمر بتجهيزي فشكلت الى المدينة فقضيت ديني ثم رجعت اليه فلم ازل في ناحيته^(١) *

حَدَّثَنَا ابو بكر بن الانباري نا ابو عكرمة الضبي قال قَدِمَ ابراهيمُ الامامُ المدينةَ فاتاه قوم^(٢) يُكَلِّمُونَهُ في حَمَالَةٍ^(٣) فاجابهم فقال له رجل من الانصار انت و الله كما قال الاعشى - * بيت *

تري^(٤) البخل^(٥) مُرّاً و العطاءَ كأنما

تَلَذُّ به عذبا من الماء باردا

و أَحْلَمَ من قَيْسٍ و آمَضَى من الذي

بذى الخيل من جفان^(٩) أصبح حاردا^(١٠)

(١) هذه الحكاية في ابن خلكان ص ٥ - ٢٣٣ ج ٢ (مصر) و تاريخ الخطيب

البغدادى ص ٣٣٥ ج ١٢ *

(٢) و في تهذيب تاريخ ابن عساكر ص ٢٩٠ ج ٢ ط روضة الشام

سنة ١٣٣٠ فكلّموه *

(٣) و في تهذيب ابن عساكر بزيادة لهم *

(٤) و في تهذيب ابن عساكر يرى *

(٥) و في تهذيب ابن عساكر شرا *

(٦) و في تهذيب ابن عساكر يَلَذُّ *

(٧) في الاصل يابض راجع تهذيب ابن عساكر *

(٨) في الاصل قس و الصحيح قيس انظر تهذيب ابن عساكر *

(٩) في الاصل خفان و الصحيح جفان راجع تهذيب ابن عساكر *

(١٠) في الاصل جاردا و الصحيح حاردا راجع تهذيب ابن عساكر *

(١) قال ابراهيم الامام يا اخا الانصار انا لا تقدر على غير نرى
ثم تمثل بقول لبيد -

و بنو الديان لا ياتون لا * و على السنهم خفت نعم^(٢)
زيست احلامهم احسابهم * و كذاك الذين زين للكرم

حدثنا ابو اسحق ابراهيم بن حماد بن اسحق قال نا ابو محمد
عبد الله بن ابي سعد نا اسحق بن ابي حبيب العقيلي حدثني سعيد بن
سلم ان الفزاري محمد^(٣) بن ابراهيم صاحب^(٤) قصيدة النجوم وجهه يحيى
ابن خالد و كتب له الى عمرو بن غيلان و هو على مصر ليقضى
عنه ذمامه فلما ورد عليه اشترى له^(٥) كنان الفئوم ستين الف حمل
فباعها بربح دينار في كل حمل فاتاه بالمال ثم دفع اليه عشرة آلاف
دينار تكرمة لابي على فانصرف بسبعين الف دينار *

(١) في الاصل « من ابراهيم » راجع تهذيب ابن عساكر *

(٢) في الاصل نر و الصحيح نعم راجع تهذيب ابن عساكر *

(٣) هو محمد بن ابراهيم بن حبيب ابو عبد الله الفزاري و كان عالما بالنجوم
و له فيها قصيدة قال يحيى البرمكي اربعة لم يدرك مثلهم في فنونهم الخليل بن احمد
و ابن مقفع و ابو حنيفة و الفزاري - بغية الوعاة ص ٣ (مصر) ارشاد الاريب ص ٢٦٨
ج ٦ (مصر) *

(٤) هي قصيدة مشهورة تقوم مقام زيجات المنجمين اولها -

الحمد لله العلى الاعظم * ذى الفضل و المجد الكبير الاكرم

الواحد الفرد الجواد المنعم

راجع معجم الادباء ص ٢٦٨ ج ٦ (مصر) *

(٥) في الاصل كان و الصحيح كنان - ظلة او سقيفة كذا في المتجد *

1934]

Kitāb al-Askhiyā' of ad-Dāraqūṭnī

95

حَدَّثَنَا اِبْرَاهِيمُ بْنُ حَمَادٍ قَالَ نَا عَبْدُ اللَّهِ^(١) بْنُ أَبِي سَعْدٍ قَالَ
 حَدَّثَنِي مُحَمَّدُ بْنُ أَحْمَدَ بْنِ الْمُبْرَكِ الْعَبْدِيُّ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَلِيٍّ أَبُو مُحَمَّدٍ
 قَالَ لَمَّا غَضِبَ^(٢) عَلِيُّ الْبِرَامِكَةِ أَصِيبَ فِي خَزَانَةِ جَعْفَرِ بْنِ يَحْيَى فِي جَرَّةٍ
 أَلْفَ دِينَارٍ فِي كُلِّ دِينَارٍ مِائَةُ دِينَارٍ عَلَى أَحَدِ جَانِبَيْ كُلِّ دِينَارٍ مِنْهَا -
 وَ أَصْفَرَ مِنْ ضَرْبِ دَارِ الْمَلُوكِ * كَيْ يُلَوِّحَ عَلَى وَجْهِهِ جَعْفَرُ^(٣)
^(٤)يَزِيدٌ عَلَى مِائَةٍ وَاحِدًا * مَتَى^(٥) تُعْطُهُ مُعْسِرًا يَوْسَرَ^(٦) .

حَدَّثَنَا اِبْرَاهِيمُ بْنُ حَمَادٍ نَا عَبْدُ اللَّهِ بْنُ أَبِي سَعْدٍ قَالَ^(٧)

(١) فِي الْأَصْلِ عَبْدُ اللَّهِ بْنُ سَعْدٍ وَ الصَّحِيحُ عَبْدُ اللَّهِ بْنُ أَبِي سَعْدٍ كَمَا فِي الْأَسْنَادِ
 السَّابِقِ وَ يَأْتِي فِي الْأَسْنَادِ بَعْدَهُ رَاجِعٌ تَارِيخُ بَغْدَادَ لِلْخَطِيبِ الْبَغْدَادِيِّ ص ١٥١ ج ٤ ط مصر
 سَنَةِ ١٩٣١ م *

(٢) فِي الْأَصْلِ غَضِبَ وَ الصَّحِيحُ غَضِبَ رَاجِعٌ مُخْتَصَرُ تَارِيخِ بَغْدَادَ لِأَبِي الْيَمَنِ
 مَسْعُودِ بْنِ مُحَمَّدَ بْنِ أَحْمَدَ بْنِ حَامِدِ الْبُخَارِيِّ ص ٣٠ ج ١ (مَخْطُوطٌ) وَ تَارِيخُ الْخَطِيبِ
 الْبَغْدَادِيِّ ص ١٥٦ ج ٤ ط مصر سَنَةِ ١٩٣١ م *

(٣) فِي الْأَصْلِ يَاضُ وَ فِي مُخْتَصَرِ تَارِيخِ بَغْدَادَ لِأَبِي الْيَمَنِ «جَعْفَرُ» ص ٣٠ ج ١ (مَخْطُوطٌ)
 وَ الصَّحِيحُ «جَعْفَرُ» كَمَا يَأْتِي وَ انْقَازُ تَارِيخِ بَغْدَادَ لِلْخَطِيبِ ص ١٥٦ ج ٤ ط مصر سَنَةِ ١٩٣١ م
 (٤) فِي الْأَصْلِ «يَزِيدُ» وَ الصَّحِيحُ يَزِيدُ - تَارِيخُ بَغْدَادَ ص ١٥٦ ج ٤ وَ مُخْتَصَرُ
 تَارِيخِ بَغْدَادَ ص ٣٠ ج ١ (مَخْطُوطٌ) *

(٥) فِي الْأَصْلِ يُعْطُهُ وَ الصَّحِيحُ تُعْطُهُ - تَارِيخُ بَغْدَادَ ص ١٥٦ ج ٤ وَ مُخْتَصَرُ تَارِيخِ
 بَغْدَادَ ص ٣٠ ج ١ (مَخْطُوطٌ) *

(٦) فِي الْأَصْلِ يَاضُ رَاجِعٌ تَارِيخُ بَغْدَادَ ص ١٥٦ ج ٤ وَ مُخْتَصَرُ تَارِيخِ بَغْدَادَ
 ص ٣٠ ج ١ (مَخْطُوطٌ) *

(٧) فِي الْأَصْلِ قَالَتْ وَ الصَّحِيحُ قَالَ وَ رَوَاهُ الْخَطِيبُ الْبَغْدَادِيُّ فِي تَارِيخِهِ بِهَذَا
 الْأَسْنَادَ لِلدَّارَقُطْنِيِّ وَ لَيْسَ فِيهِ لَفْظَةٌ قَالَ ص ١٥٦ ج ٤ وَ هُوَ أَيْضًا صَحِيحٌ لِأَنَّ قَبْلَ حَدَّثَنِي
 وَ مِثْلَهُ يَقْرَأُ «قَالَ» *

حدثني مثنى بن محمد المَدَجِي ناً^(١) ابو عبد الرحمن مودب محمد^(٢)
ابن عمران بن يحيى بن خالد قال امر جعفر بن^(٣) يحيى ان
تضرب^(٤) له دنانير في كل دينار ثلثائه مثقال و تصور^(٥) عليها
صورة وجهه فضربت فبلغ ابالعتاهية فاخذ طبقاً فوضع عليه بعض
الالطاف فوجهه^(٦) به الى جعفر و كتب اليه رقعة في آخرها -

و اصفر^(٧) من ضرب دار الملو * ك يلو ح على وجهه جعفر
ثلث^(٨) مئين يَكُنْ وزنه * متى يلقه معسر^(٩) يوسر

(١) في تاريخ بغدادى حدثني ص ١٥٦ ج ٤ *

(٢) في الاصل محمد محمد عمران و الصحيح محمد بن عمران - تاريخ بغداد

ص ١٥٦ ج ٤ *

(٣) في تاريخ بغداد ص ١٥٦ يحيى بن خالد *

(٤) في تاريخ بغداد ص ١٥٦ ج ٤ من دون لفظة « له » *

(٥) في تاريخ الخطيب ص ١٥٦ و في مختصر تاريخ بغداد ص ٣٠ (مخطوط)

يصور *

(٦) في تاريخ بغداد ص ١٥٦ و في مختصر تاريخ بغداد ص ٣٠ (المخطوط) فوجه

به و في الكتاب من دون لفظة « به » *

(٧) في تاريخ بغداد ص ١٥٦ اصفر كما في الكتاب و في مختصر تاريخ بغداد

ص ٣٠ ج ١ (مخطوط) اضرب *

(٨) في الاصل مئين و الصحيح مئين راجع مختصر تاريخ بغداد ص ٣٠ ج ١

(مخطوط) و تاريخ بغداد ص ١٥٦ ج ٤ *

(٩) في الاصل يسير و الصحيح يوسر راجع تاريخ بغداد ص ١٥٦ ج ٤ (مصر)

و مختصر تاريخ بغداد ص ٣٠ ج ١ (مخطوط) *

1934]

Kitāb al-Askhiyā' of ad-Dāraqūṭnī

97

فامر بقض ما على الطبق و صَيَّرَ عليه ديناراً من تلك الدنانير
و رَدَّه اليه *

حَدَّثَنَا الْقَاضِي أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ إسماعيلَ قَالَ نا عبد الله
ابن أبي سعد قال حدثني عبد الله بن الحرث المروزي قال أخبرني هاشم
ابن ناجوز قال ^(١) مرَّ الفضل بن يحيى بن خالد بن برمك بعمر
ابن جميل التميمي بليخ و عمرو في مَضْرِبِهِ يطعم ^(٢) الناس فلم يقف
الفضل و ^(٣) لم يُسَلِّمْ عليه فوجد عمرو في نفسه فلما ^(٤) نزل الفضل قال
^(٥) ينبغي لنا ان نعين عمراً على مرؤته فبعث اليه بالف الف ^(٦) *

-
- (١) في الاصل من و الصحيح مرَّ راجع تاريخ بغداد ص ٣٣٥ ج ١٢ و مختصر
تاريخ بغداد لابی اليمن ص ١٢٨ ج ٢ (مخطوط) *
- (٢) و في مختصر تاريخ بغداد لابی اليمن « و الناس » بزيادة واو و هو غلط
راجع تاريخ الخطيب ص ٣٣٦ ج ١٢ *
- (٣) في الاصل يابض راجع مختصر تاريخ بغداد لابی اليمن ص ١٢٨ ج ٢
(مخطوط) و تاريخ بغداد للخطيب ص ٣٣٦ ج ١٢ *
- (٤) في الاصل نزل راجع تاريخ بغداد ص ٣٣٦ ج ١٣ و مختصر تاريخ بغداد
لابی اليمن ص ١٢٨ ج ٢ (مخطوط) *
- (٥) في الاصل يابض راجع تاريخ بغداد ص ٣٣٦ ج ١٢ و مختصر تاريخ بغداد
لابی اليمن ص ١٢٨ ج ٢ فهما « قال ينبغي لنا » *
- (٦) في تاريخ بغداد ص ٣٣٦ ج ٢ و مختصر تاريخ بغداد لابی اليمن ص ١٢٨
ج ٢ بزيادة « درهم » *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدِ اللَّهِ بْنِ (١) أَبِي سَعْدٍ
 قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ طَهْمَانَ حَدَّثَنِي (٢) أَبِي قَالَ كَانَ أَبُو عُلْقَمَةَ
 (٣) التَّقِيُّ صَاحِبَ الْغَرِيبِ عِنْدَ جَعْفَرِ بْنِ يَحْيَى فِي بَعْضِ لَيَالِيهِ الَّتِي
 يَسْمَرُ (٤) فِيهَا فَأَقْبَلَتْ خَنْفَسَاءُ إِلَى أَبِي عُلْقَمَةَ فَقَالَ أَلَيْسَ يُقَالُ إِنَّ
 الْخَنْفَسَاءَ إِذَا أَقْبَلَتْ إِلَى رَجُلٍ أَصَابَ خَيْرًا قَالُوا بَلَى قَالَ جَعْفَرُ بْنُ
 يَحْيَى يَا غَلَامُ اعْطِهِ أَلْفَ دِينَارٍ قَالَ فَتَحَوُّهَا عَنْهُ فَعَادَتْ إِلَيْهِ فَقَالَ
 يَا غَلَامُ اعْطِهِ أَلْفَ دِينَارٍ فَأَعْطَاهُ النَّبِيُّ دِينَارًا قَالَ وَاشْدُ جَعْفَرًا مَرِثَةً
 ابْنِ أَبِي حَفْصَةَ (٥) لِمَعْنُ بْنُ زَائِدَةَ الَّتِي يَقُولُ فِيهَا *

كَانَ الشَّمْسُ أَصِيبَ يَوْمَ مَعْنٍ * مِنْ الْأَظْلَامِ مَلْبَسَةً جَلَالًا
 (٦) فَاسْتَجَادَهَا جَعْفَرُ فَوَهَبَ لَهُ عَشْرَةَ آلَافٍ دَرَاهِمَ *

(١) فِي الْأَصْلِ عَبْدِ اللَّهِ بْنُ سَعْدٍ وَالصَّحِيحُ عَبْدِ اللَّهِ بْنُ أَبِي سَعْدٍ كَمَا مَرَّ وَ يَأْتِي -
 تَارِيخُ بَغْدَادٍ ص ٣٣٦ ج ١٢ *

(٢) فِي الْأَصْلِ أَنِّي رَاجِعُ تَارِيخُ بَغْدَادٍ ص ١٥٣ ج ٤ *

(٣) فِي الْأَصْلِ التَّقِيُّ وَ الصَّحِيحُ التَّقِيُّ رَاجِعُ تَارِيخُ بَغْدَادٍ ص ١٥٣ ج ٤ وَ مُخْتَصَرُ
 تَارِيخُ بَغْدَادٍ لِأَبِي الْيَمَنِ ص ٣٩ ج ١ (مُخْطُوط) وَ ابْنُ خُلْكَانٍ ص ١١٠ ج ١ (مَصْر) *

(٤) فِي الْأَصْلِ يَسْتَمِرُّ رَاجِعُ الْكُتُبِ الْمَذْكُورَةِ *

(٥) فِي الْأَصْلِ لِمَعْنُ رَاجِعُ الْكُتُبِ الْمَذْكُورَةِ *

(٦) فِي الْأَصْلِ فَاسْتَجَارَهَا رَاجِعُ الْكُتُبِ الْمَذْكُورَةِ *

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنِ أَبِي سَعْدٍ قَالَ حَدَّثَنِي
أَحْمَدُ بْنُ الْقَاسِمِ الْعَجَلِيُّ قَالَ حَدَّثَنِي أَبِي قَالَ قَالَ لِي مَرْوَانُ بْنُ أَبِي
حَفْصَةَ قَالَ خَرَجْتُ إِلَى مَعْنِ بْنِ زَائِدَةَ فَأَنشَدْتَهُ -
هَاجَتْ هَوَاكَ بَوَاكِرَ الْأَطْعَامِ * يَوْمَ اللَّوَى فَظَلَّتْ^(١) كَالْحِيرَانِ
فَلَمَّا صِرْتُ إِلَى قَوْلِي -

لَوْلَا رِجَاؤُكَ مَا تَخَطَّتْ نَاقَتِي
أَرْضَ^(٢) الدَّيْلِ وَلَا قُرَى نَجْرَانَ^(٣)
قَالَ صَدَقْتَ وَ اللَّهُ فَلَمَّا بَلَغْتَ إِلَى قَوْلِي -

مَطَرٌ^(٤) أَبُوكَ أَبُو الْفَوَارِسِ وَ الَّذِي
بِالْخَيْلِ^(٥) حَازَ^(٦) هَجَاتِنِ النِّعَمَانِ

قَالَ لِي وَ آتَى وَقَعَ إِلَيْكَ هَذَا الْيَوْمَ فَقُلْتُ أَصْلَحَ اللَّهُ الْأَمِيرَ لَهُوَ أَشْهَرُ

(١) فِي الْأَصْلِ يَاضُ لَعْلُهُ مَا سُودَتْ *

(٢) فِي الْأَصْلِ أَرْضُ الرِّيْلِ وَ أَظْهَرَ أَرْضَ الدَّيْلِ وَ هُوَ مَوْضِعٌ يُتَأَخَّمُ أَعْرَاضُ
الْيَمَامَةِ كَمَا فِي مَعْجَمِ الْبُلْدَانِ *

(٣) فِي الْأَصْلِ وَ نَحْنُ وَ لَعْلُ الصَّحِيحِ نَجْرَانُ وَ اللَّهُ أَعْلَمُ *

(٤) مَطَرٌ هُوَ مَنْ أَجْدَادُ مَعْنٍ فَاتَهُ ابْنُ زَائِدَةَ بْنُ عَبْدِ اللَّهِ بْنِ زَائِدَةَ بْنُ مَطَرٍ
ابْنُ شَرِيكَ بْنِ عَمْرِو بْنِ مَطَرٍ *

(٥) فِي الْأَصْلِ حَانَ وَ آرَاهُ حَازَ *

(٦) فِي الْأَصْلِ هَجَابِنَ وَ آرَاهُ هَجَاتِنَ *

من كذا ^(١) لشيء ذكره قال فسرَّ بذلك قال و انشدته قصيدتي
التي اقول فيها -

مسحت ربيعة وجه معن سابقا

لما ^(٢) جرى و جرى ذوو الاحساب

قال فاعجب به و اقبل يقول لي في كل ايام اذا دخلت عليه
يا مروان قم فامسح فانشدته هذا الشعر *

حدثنا القاضي حسين بن اسمعيل نا عبد الله بن ابي سعد

حدثني محمد بن عبد الله بن طهمان حدثني ابو الخطاب الازدي ^(٣)

قال كان مسلم بن الوليد الانصاري و الفضل بن سهل ^(٤) متجاورين

في قنطرة البردان و كانا صديقين فلما ولي الفضل الوزارة بمرو خرج

اليه مسلم فقال له ا لست الذي تقول ^(٥) -

فاجر ^(٦) مع الدهر الى غاية * يرفع فيها حالك الحال

(١) في الاصل « الشيء » و السياق يستدعي لشيء و الله اعلم *

(٢) في الاصل جرا و جرا و الصحيح جرى و جرى و الله اعلم *

(٣) في الاصل الازري راجع تاريخ الخطيب ص ٣٣٠ ج ١٢ *

(٤) في الاصل متجاورين راجع الكتاب المذكور و الصفحة المذكورة *

(٥) في الصفحة المذكورة للخطيب « يقول » *

(٦) في الاصل هنا يياض - تاريخ بغداد ص ٣٣١ ج ١٢ *

1934]

Kitāb al-Askhīyā' of ad-Dāraqūṭnī

101

(١) قال (٢) فقال له الفضل (٣) فقد (٤) صرنا الى الحال التي اجريت اليه (٥)
فامر له بثلاثين الف (٦) درهم *

حَدَّثَنَا الْقَاضِي حُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنِ أَبِي سَعْدٍ
نَا عَبْدَ اللَّهِ بْنِ الْحُسَيْنِ بْنِ رَيْعٍ حَدَّثَنِي (٤) الْهَيْثَمُ بْنُ عَدَى قَالَ لَمَّا عُزِلَ
النَّعْمَانُ بْنُ بَشِيرٍ عَنِ الْكُوفَةِ وَوَلَّاهُ مَعُويَةَ حَصَصَ وَفَدَّ عَلَيْهِ اعْشَى
هُمْدَانَ قَالَ مَا أَقْدَمَكَ أَبَا الْمَصْبُوحِ قَالَ جِئْتُ لَتَصِلَنِي وَتَحْفَظَ قَرَابَتِي
وَتَقْضَى دِينِي قَالَ فَأَطْرَقَ النَّعْمَانُ ثُمَّ رَفَعَ رَأْسَهُ ثُمَّ قَالَ وَاللَّهِ مَا شَيْءٌ
ثُمَّ قَالَ هَـ كَانَهُ ذَكَرَ شَيْئًا ثُمَّ قَالَ فَصَعِدَ الْمَنْبِرَ فَقَالَ يَا أَهْلَ حَصَصٍ
وَهُمْ يَوْمُئِذٍ فِي الدِّيْوَانِ عَشْرُونَ أَلْفًا هَذَا ابْنُ عَمِّ لَكُمْ مِنْ أَهْلِ الْقُرْآنِ

(١) في الاصل بياض - تاريخ الخطيب الصفحة المذكورة *

(٢) في الاصل و مال - الصفحة المذكورة للخطيب *

(٣) في الصفحة المذكورة للخطيب « قد » *

(٤) في الاصل صرفا و الصحيح صرنا - تاريخ بغداد ص ٣٣١ ج ١٢ *

(٥) في الاصل من دون لفظة « اليه » *

(٦) روى الخطيب هذه القصة عن الدارقطني سندا و متنا بعينها ثم اضاف اليه

شيئا انظر تاريخ بغداد ص ٣٣٠ ج ١٢ *

(٧) هذه القصة في كتاب الاغانى ص ١٥٥ ج ٥ عن الهيثم بن عدى هكذا
خرج اعشى همدان الى الشام في ولاية مروان بن الحكم فلم يزل فيها حظا فجاء الى النعمان
ابن بشير و هو عامل على حصص فشكا اليه حاله فكلّم له النعمان بن بشير اليمانية و قال لهم
هذا شاعر البين و لسانها و استأجروهم له فقالوا نعم يعطيه كل رجل منا دينارين من

(١) والشرف قَدِمَ عليكم يسترفدكم فما ترون فيه قالوا اصلح الله الامير
احتكم له فابى عليهم قالوا فاننا قد حكمنا له على انفسنا من كل رجل
في العطاء بدينارين فعجلها له من بيت المال فعجل له اربعين الف
دينار فقبضها ثم انشأ يقول -

فلم آرَ للحاجات عند (٢) انكاشها
كنعان اعنى ذا الندى بن بشير
اذا قال اوفى (٣) ما يقول و لم يكن
كمدل الى الاقوام جبل غرور (٤)
متى اكفر النعمان لا اَكُ شاكرا
وما (٥) خير من لا يقتدى بشكور (٦)

عطائه فقال لا بل اعطوه دينارا دينارا واجعلوا ذلك معجلا فقالوا اعطه اياه من بيت
المال و اجسها على كل رجل من عطائه ففعل النعمان و كانوا عشرين الفا فاعطاه عشرين
الف دينار و ارتجعها منهم عند العطاء فقال الاعشى يمدح النعمان و لم آرَ للحاجات
عند التماسها الخ *

(١) في الاصل الشرق *

(٢) في كتاب الاغانى ص ١٥٥ ج ٥ عند التماسها *

(٣) في الاصل بالقال راجع كتاب الاغانى الصفحة المذكورة *

(٤) في الاصل يياض انظر الصفحة المذكورة لكتاب الاغانى *

(٥) في الاصل حيز و الصحيح خير طالع الصفحة المذكورة لكتاب الاغانى *

(٦) في الاصل بشد راجع الكتاب المذكور في الصفحة المذكورة و فيه

* ليت *

بعده -

فلولا اخو الانصار كنت كنازل
ثوى ما ثوى لم يثقل بنفير

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ ^(١) نَا عَبْدَ اللَّهِ بْنُ أَبِي سَعْدٍ
 قَالَ حَدَّثَنِي هَارُونُ بْنُ مُحَمَّدٍ بْنُ إِسْمَاعِيلَ الْقُرَشِيُّ قَالَ أَخْبَرَنِي عَبْدُ اللَّهِ
 بْنُ أَبِي أَيُّوبَ الْمَكِّيُّ قَالَ بَعَثَ أَبُو أَيُّوبَ الْمَكِّيُّ بَعْضَ وَلَدِهِ إِلَى عُمَارَةَ
 ابْنِ حَمْزَةَ فَادْخَلَهُ الْحَاجِبُ قَالَ ثُمَّ ادْنَانِي إِلَى سِتْرِ مُسْبِلٍ ^(٢) فَقَالَ أُدْخِلْ
 فَدَخَلْتُ فَإِذَا هُوَ مُضْطَجِعٌ مُحَوَّلٌ ^(٣) وَجْهَهُ إِلَى الْحَائِطِ فَقَالَ ^(٤) لِي الْحَاجِبُ
 سَلِّمْ فَسَلَّمْتُ فَلَمْ يَرُدَّ عَلَيَّ فَقَالَ الْحَاجِبُ أَذْكُرُ حَاجَتَكَ
^(٥) فَقُلْتُ لَعَلَّهُ نَائِمٌ قَالَ لَا وَ أَذْكُرُ حَاجَتَكَ فَقُلْتُ لَهُ جَعَلَنِي اللَّهُ فِدَاكَ
 أَخُوكَ يُقْرِئُكَ السَّلَامَ وَ يَذْكُرُ دِينًا بِهِظْنِي ^(٦) وَ سِتْرَ وَجْهِهِ لَوْلَاهُ
 لَكُنْتُ مَكَانَ رَسُولِي تَسْتَلُّ ^(٧) أَمِيرَ الْمُؤْمِنِينَ قَضَائِهِ عَنِّي فَقَالَ وَ كَمْ دِينَ

(١) في معجم الادباء ص ٨ ج ٦ كما في الكتاب و في تاريخ بغداد بعد

« اسمعيل ، « الحامل ، ص ٢٨٠ ج ١٢ »

(٢) في الاصل ميسل انظر الصفحتين المذكورتين في الكتاين »

(٣) في الاصل تحول راجع الصفحتين في الكتاين »

(٤) في الاصل من دون « ف » و في الكتاين المذكورين مع « ف » »

(٥) في تاريخ بغداد كما في الكتاب ص ١ - ٢٨٠ و في معجم الادباء ص ٨ ج ٦

من دون « فقلت لعله نائم قال لا و اذكر حاجتك » »

(٦) في تاريخ بغداد ص ٢٨١ ج ١٢ كما في الكتاب و في معجم الادباء

ص ٨ ج ٦ بهضه »

(٧) في الصفحة المذكورة من تاريخ بغداد « فسل ، و في معجم الادباء ص ٨

ج ٦ « يسأل ، »

ايك قلت ثلثائة الف درهم قال و في مثل هذا اُكَلِّمُ امير المؤمنين
يا غلام احملها معه و ما التفت الى و ما كَلِّبْنِي بغير هذا *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنِ أَبِي سَعْدٍ نَا
هُرُونَ بْنُ مَيْمُونٍ الْخَزَاعِيُّ نَا أَبُو خَزِيمَةَ ^(١) الْبَادَغِيسِيُّ ^(٢) قَالَ قَالَ
الْمُهْدِيُّ امِير ^(٣) الْمُؤْمِنِينَ مَا تَوَسَّلَ ^(٤) إِلَى أَحَدٍ بوسيلة و لا ^(٥) تَذَرَعُ
بذريعة هي ^(٦) أَقْرَبُ مِنْ تَذْكِرِهِ أَيَايَ يَدَا سَلَفٍ مِنِّي إِلَيْهِ أَتْبَعُهَا اخْتِهَا
و احسن ربها لان منع ^(٧) الاواخر يقطع شكر الاوائل *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنِ أَبِي سَعْدٍ
الْوَرَّاقُ قَالَ حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ حَمْزَةَ اللَّحْمِيُّ قَالَ حَدَّثَنِي عَلِيُّ بْنُ
هُرُونَ الشَّدَادِيُّ قَالَ بَلَغَ طَلْحَةُ بْنُ طَاهِرٍ إِذْ قَدِمَ ^(٨) الْعِرَاقَ أَنَّ

(١) في الاصل خزيمة راجع تاريخ الطبري ص ١٨ ج ١٠ *

(٢) في الاصل باذغيسي راجع الصفحة المذكورة من الطبري *

(٣) في الصفحة المذكورة من دون « امير المؤمنين » *

(٤) في الاصل يابض و سودت البياض عن الطبري ص ١٨ ج ١٠ *

(٥) في الاصل يذرع راجع الصفحة المذكورة من الطبري *

(٦) في الاصل هي اقرب الى ما يجب من تذكرى حلفت مني و صححت العبارة

عن الطبري ص ١٨ ج ١٠ *

(٧) في الاصل لان في الاواخر - الطبري ص ١٨ ج ١٠ *

(٨) في الاصل « طاهر ان » قال العراق قد توجه ، و لعل الصواب ما صححت

و الله اعلم ١٢ *

قد توجه اليه عمالته و هو عشرة آلاف الف فامر كاتبه فكتب
اسماء الزوّار و فرق عليهم هذا المال حتى فرق خمسمائة الف اخرى
غير المال و كتب فيها ^(١) الى الرى فاتوه بها حتى اتم بها صلته فرائه
ابو ^(٢) بشعر له و مات ببلخ فقال -

أَلَمُمْ بِلَخٍ عَلَى الْقُبُورِ مُسَلِّبًا اِنْ الْقُبُورَ حَقِيقَةً بِلَامٍ
شَوْقًا إِلَى جَدِّهِ ^(٣) قَامَ بِقَعْرِهِ مِنْ كَانَ مَعْتَلِيًا عَلَى الْاِقْرَامِ
يَا قَبْرَ طَلْحَةَ فَيْكَ قَرَمٌ ^(٤) سِيدٌ لِمُسَوِّدِينَ مَهْدِيْنَ كَرَامِ
مِنْ مَعْشَرٍ تَرَوِي السُّيُوفَ اَكْفَهُمْ ^(٥)

^(٦) اِذْ يَحْسِرُونَ سَوَاعِدًا لِلطَّامِ

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنُ أَبِي سَعْدٍ نَا
يَزِيدُ بْنُ الْمُهَلَّبِ قَالَ سَمِعْتُ أَبِي يَقُولُ كَتَبَ ^(٧) ابْنُ ^(٨) الْمُهْدِي إِلَى

(١) فِي الْاَصْلِ مِنْ غَيْرِ لَفْظَةٍ « فِيهَا » وَ السِّيَاقُ يَقْتَضِيهَا *

(٢) هَكَذَا فِي الْاَصْلِ وَ لَمْ اَدْرِ اَبُو مِنْ هُوَ *

(٣) فِي الْاَصْلِ حَدَّثَ وَ اَرَى الصَّوَابَ جَدِّ *

(٤) فِي الْاَصْلِ فَرَمَ *

(٥) فِي الْاَصْلِ « الْفَهْم » وَ اِظَنَّ الصَّوَابَ اَكْفَهُمْ *

(٦) فِي الْاَصْلِ « لَمْ يَحْسِرُونَ » وَ لَعَلَّ الصَّوَابَ اِذْ يَحْسِرُونَ وَ اَللَّهُ اَعْلَمُ *

(٧) فِي الْاَصْلِ يَاضُ وَ فِي تَارِيخِ بَغْدَادِ بَسْنَدُ الدَّارَقُطْنِيِّ وَ مَتْنُهُ « كَتَبَ »

وَ هُوَ الصَّحِيحُ ص ٣٨١ ج ٢ *

(٨) وَ فِي تَارِيخِ بَغْدَادِ قَبْلَ لَفْظِ « ابْنِ » « مَنْصُورٌ » رَاجِعُ الصَّفْحَةِ الْمَذْكُورَةِ *

محمد بن عَبَّاد يشكو دينا و ضيق ذات يد و^(١) جفوة سلطانه فبعث
اليه بعشرة آلاف دينار *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي سَعْدٍ نَا
إِبْرَاهِيمَ بْنَ مُحَمَّدٍ بْنِ إِسْمَاعِيلَ بْنِ جَعْفَرِ بْنِ^(٢) سُلَيْمَانَ الْهَاشِمِيَّ قَالَ
حَدَّثَنِي مُحَمَّدُ بْنُ^(٣) سَلَامٍ قَالَ حَدَّثَنِي فَضْلُ بْنُ الرَّيِّعِ قَالَ كَانَ ابْنُ
يَا مَرْنَى بِمِلَازِمَةِ عُمَارَةَ بْنِ حَمْزَةَ قَالَ فَاعْتَلَّ عُمَارَةُ وَكَانَ الْمُهْدِيُّ سَيِّئَ
الرَّأْيِ فِيهِ فَقَالَ لَهُ ابْنُ يَوْمَا^(٤) يَا أَمِيرَ الْمُؤْمِنِينَ مَوْلَاكَ عُمَارَةُ عَلِيلٌ
وَ قَدْ أَفْضَى إِلَى بَيْعِ فَرَشِهِ وَ كَسَوْتَهُ فَقَالَ غَفَلْتُ عَنْهُ وَ مَا كُنْتُ أَظُنُّ
بَلْغَ هَذِهِ الْحَالِ أَحْمَلُ إِلَيْهِ خَمْسَمِائَةَ أَلْفٍ دِرْهَمٍ يَا رَيْيْعُ وَاعْلَمْ أَنَّ ابْنَ
عَنْدَى بَعْدَهَا مَا^(٥) يَحِبُّ قَالَ فَحَمَلَهَا ابْنُ مِنْ سَاعَتِهِ وَ قَالَ لِي أَذْهَبُ
بِهَا إِلَى عَمِّكَ وَ قُلْ لَهُ أَخُوكَ^(٦) يَقْرَأُكَ السَّلَامَ وَ يَقُولُ أَذْكَرْتُ

(١) فِي الْأَصْلِ « حَفْوَةٌ » رَاجِعُ الصَّفْحَةِ الْمَذْكُورَةِ مِنَ الْخُطْبِ *

(٢) فِي تَارِيخِ بَغْدَادٍ ص ٢٨١ ج ٢ بِهَذَا الْمَتْنِ وَ السَّنَدِ كَمَا فِي الْكِتَابِ وَ فِي
مَعْجَمِ الْأَدْبَاءِ ص ٩ ج ٦ « سُلَيْمَانَ الْهَاشِمِيَّ » مِنْ هَذَا السَّنَدِ وَ الْمَتْنِ *

(٣) فِي تَارِيخِ بَغْدَادٍ بِهَذَا السَّنَدِ وَ الْمَتْنِ كَمَا فِي الْكِتَابِ ص ٢٨١ ج ٢
وَ فِي الْمَعْجَمِ ص ٩ ج ٦ عَنْ الدَّارِقُطِيِّ بَعْدَ لَفْظِ سَلَامٍ « الْجَمْعِ » *

(٤) فِي الْأَصْلِ لَوْ مَا رَاجِعُ تَارِيخِ بَغْدَادٍ ص ٢٨١ ج ٢ مَعْجَمِ الْأَدْبَاءِ ص ٩ ج ٦ *

(٥) فِي الْأَصْلِ يَحِبُّ رَاجِعُ الصَّفْحَتَيْنِ الْمَذْكُورَتَيْنِ مِنَ الْكِتَابَيْنِ *

(٦) فِي الْأَصْلِ يَفْرِكُ رَاجِعُ الصَّفْحَتَيْنِ مِنَ الْكِتَابَيْنِ *

امير المؤمنين امرك فاعتذر من غفلته عنك و امر لك بهذه الدراهم
و قال لك عندى بعدها ما ^(١) تحب قال فأتيتُه و وجهه الى الحائط
فسَلَّتُ فقال لى من انت فقلت له ابن اخيك الفضل بن الربيع فقال
مرحبا بك و ابلغته ^(٢) الرسالة فقال قد كان طال لزومك لنا و قد
كنا نحب ان نكافئك على ذلك و لم ^(٣) يمكننا قبل هذا الوقت
انصرف بها فهى لك قال فهبته ان ارد عليه فتركت البغال ^(٤) على
بابه و انصرفت الى ابى فاعلمته الخبر فقال لى يا بنى ^(٥) خُذْهَا بَارَكَ اللهُ
لك فيها عمارة ليس بمن ^(٦) يراد ^(٧) و كانت اول مال ملكته *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنُ أَبِي سَعْدٍ نَا
عَبْدَ الْعَزِيزِ بْنِ يَحْيَى بْنِ عَبْدِ الْعَزِيزِ بْنِ سَعْدِ الْمَدَنِيِّ قَالَ حَدَّثَنِي

(١) فى الاصل تحب راجع الصفحتين من الكتاين *

(٢) فى الصفحتين من الكتاين فابلغته *

(٣) فى الاصل فيما كنا راجع تاريخ بغداد ص ٢٨١ ج ٢ و ارشاد الارب

ص ٩ ج ٦ *

(٤) فى الاصل يابض راجع الصفحتين من الكتاين *

(٥) فى الاصل يابض و فى الصفحتين من الكتاين خذها *

(٦) فى الاصل فى يراد و فى تاريخ بغداد من يراد ص ٢٨١ ج ٢ و فى المعجم كذا

راجع ص ٩ ج ٦ *

(٧) فى الاصل كانت اول ملكته و فى الصفحتين من الكتاين كان اول

مال ملكته ١٢ *

ابو سعيد بن بشير قال حدثني ابراهيم بن هرمة قال اردت البناء على ابني و خروجا الى باديتي و كان يخرج الى العقيق في كل سنة^(١) و مرمة للشاء^(٢) فتفكرت في قريش فلم اذكر الا ابراهيم بن محمد ابن طلحة نفرجت اليه في مال له بين شرقي المدينة و غربيها^(٣) مما يلي احدا يقال له رجة و قد هيأت له شعرا فلما جئته قال لبنيه^(٤) قوموا الى عمكم فقاموا الى حتى انزلوني عن دابتي فسلت عليه^(٥) و جلست اتحدث معه و رحب^(٦) بي و بش الى فقلت له حيث اطمئن بي^(٧) المجلس اردت البادية و حضر الشتاء و مؤتته و اردت ان اجمع على ابني اهله و كانت الاشياء متعذرة فتفكرت^(٨) في قومي

(١) في تهذيب تاريخ ابن عساكر ص ٢٦١ ج ٣ سنة ١٣٣٠ هـ و مرمة للشاء ، بعد جملة و خروجا الى باديتي ،

(٢) في الاصل « فتذكرت » راجع الصفحة المذكورة من تهذيب ابن عساكر

(٣) في الاصل « ملي و جملة » مما يلي احدا يقال له رجة ، ليست بموجودة في تهذيب ابن عساكر راجع الصفحة المذكورة

(٤) في تهذيب تاريخ ابن عساكر « قوموا الى عمكم فانزلوه فقاموا فانزلوني » انظر الصفحة المذكورة

(٥) في الصفحة المذكورة من تهذيب ابن عساكر « و جلست معه احده »

(٦) في الاصل « و زجت بي وش » و لعل الصحيح ما كتبت و هذه الجملة ليست بموجودة في تهذيب ابن عساكر

(٧) في الاصل « في » - تهذيب ابن عساكر ص ٢٦١ ج ٣

(٨) في الاصل « فتذكرت » - الصفحة المذكورة من تاريخ ابن عساكر

فلم اذكر الا انت و قد هيأت^(١) لك ما أحب ان تسمعه فقال
 (٢) بحق عليك ان تسمعي شعرا في^(٢) قرابتك و رحمك و واجب
 حقك ما^(٣) توصل به رحمك و تقضى به حاجتك فامض الى باديتك
 و اعذرني فيما ياتيك^(٤) مني قال فلما انصرفت مضيت الى باديتي بالعقيق
 فاني لجالس^(٥) بعد ايام اذ نظرت الى شويها ت تساليل^(٦) يتبع^(٧) بعضها
 بعضا فاعجبني ما رأيت من حسنها فما زالت تساليل^(٨) حتى افترشت
 (٩) في الوادي و اذا غلامان السودان فيها و انسان راكب
 على بغل^(١٠) يحمل^(١١) بين يديه رزمة حتى^(١٢) جاءني فشنى رجله ثم قال

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- (١) في الصفحة المذكورة من الكتاب المذكور بعد « لك » من الشعر *
 (٢) في الاصل لحق راجع الصفحة المذكورة من الكتاب المذكور *
 (٣) في الاصل « في » بغير زيادة « ف » - الصفحة المذكورة من الكتاب *
 (٤) في صفحة الكتاب المذكور « توصل » و في الاصل « بوصل » *
 (٥) في الاصل ياض و في تهذيب ابن عساكر ياتيك مني راجع الصفحة المذكورة *
 (٦) في الاصل ياض و في تهذيب ابن عساكر فاني لجالس ص ٢٦١ ج ٣ *
 (٧) في الاصل تسام و في تهذيب ابن عساكر تساليل ص ٢٦١ ج ٣ *
 (٨) ياض في الاصل و في التهذيب المذكور يتبع ص ٢٦١ ج ٣ *
 (٩) في الاصل ياض راجع التهذيب ص ٢٦١ ج ٣ *
 (١٠) في الصفحة المذكورة من التهذيب حتى افترش الوادي منها *
 (١١) في التهذيب المذكور دابة *
 (١٢) في الاصل يحتمل و في التهذيب يحمل ص ٢٦١ ج ٣ *
 (١٣) في الاصل حتى و في الصفحة المذكورة من التهذيب فلما *

ارسلنى اليك اخوك ابراهيم بن محمد بن طلحة و^(١) هذه ثلثمائة شاة
من غنمه و هذان راعيان و هذه اربعون ثوبا و مائتا دينار
و هو يسئلك ان تعذره *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنُ أَبِي سَعْدٍ
قَالَ حَدَّثَنِي عُمَرُ بْنُ شَبَّةٍ نَا عَبْدَ اللَّهِ بْنُ مُحَمَّدٍ قَالَ سَمِعْتُ أَبِي يَقُولُ لَمَّا
مَاتَ حَسَنُ بْنُ حَسَنِ^(٢) فُجِّلَ اعْتَرَضَ غَرَمَاءَهُ لِسِرِّهِ قَالَ اِبْرَاهِيمُ
ابْنُ مُحَمَّدٍ بْنُ طَلْحَةَ عَلَى دِينِهِ وَ هُوَ اَرْبَعُونَ الْفَا وَ كَانَ رَجُلًا^(٣) مَسِيكًا
فَإِذَا حَزَبَهُ امْرُؤٌ جَادَلَهُ *

حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ زِيَادٍ الْقَطَّانُ نَا إِسْمَاعِيلَ بْنِ إِسْحَقَ نَا
عَلِيَّ بْنِ الْمَدِينِيِّ نَا عَبْدَ اللَّهِ بْنُ هُرُوفٍ^(٤) بْنِ أَبِي عَيْسَى قَالَ حَدَّثَنِي
أَبِي^(٥) عَنْ حَاتِمِ بْنِ أَبِي صَغِيرَةَ الْقَشِيرِيِّ عَنْ عُمَرُو بْنِ دِينَارٍ قَالَ
دَخَلَ عَلَى بَنِي الْحُسَيْنِ^(٦) عَلَى مُحَمَّدِ بْنِ إِسَامَةَ بْنِ زَيْدٍ فِي مَرَضِهِ

(١) في الاصل من دون واو راجع التهذيب المذكور في الصفحة المذكورة *

(٢) في التهذيب و حملت جنازته ص ٢٦١ ج ٢ *

(٣) في الاصل مسلكا - تهذيب ابن عساكر ص ٢٦٢ ج ٢ *

(٤) في الاصل اتى *

(٥) في الاصل ياض و هذه القضية لعلى بن الحسين راجع مطالب السؤل
ص ٢٦٨ ط لکهنو و نور الابصار ص ١٣٠ ط مصر فقد ذكر في نور الابصار في مناقب

فجعل^(١) يبكي فقال ما شأنك قال عليّ دين قال كم هو قال خمسة عشر^(٢) او بضعة عشر الف دينار قال فهي^(٣) عليّ *

آل بيت النبي المختار فصل في ذكر مناقب سيدنا علي بن الحسين رضي الله عنهما الملقب بزین العابدین قال المناوی دخل علی زين العابدين رضي الله عنه علي محمد بن اسامة ابن زيد فجعل يبكي فقال له ما يبكيك فقال له عليّ دين خمس عشر الف دينار فقال هي عليّ ووقاها رضي الله عنه و في ذلك الكتاب في مناقبه قال محمد بن اسحق كان ناس من اهل المدينة يعيشون و لا يدرون من اين معاشهم و ماكلهم فلما مات علي بن الحسين فقدوا ما كانوا يؤتون به ليلا في منازلهم و ايضا في ذلك الكتاب المذكور و كان يحمل جراب الخبز على ظهره في الليل يتصدق به فلما غسلوه جعلوا ينظرون الى سواد في ظهره فقيل ما هذا فقالوا كان يحمل جراب الدقيق ليلا على ظهره يعطيه فقراء اهل المدينة و لما مات رضي الله عنه وجدوه كان يقوت اهل مائة بيت و فيه ايضا قال سفيان اراد علي بن الحسين الحج فانفذت اليه اخته سكينة الف درهم فلحقوه بها بظهر الحرة فلما نزل فرقها على المساكين و فيه يروى انه مرض فدخل عليه جماعة من اصحاب رسول الله صلى الله عليه و سلم يعودونه فقالوا كيف اصبحت يا ابن رسول الله صلى الله عليه و سلم فذلك انفسنا قال في عافية و الله المحمود على ذلك فكيف اصبحتم انتم جميعا قالوا اصبحتنا و الله لك يا ابن رسول الله صلى الله عليه و سلم محبين و ادين فقال لهم من احبنا لله اسكنه الله في ظلّ ظليل يوم القيامة يوم لا ظل الا ظله و من احبنا يريد مكافأنا كافاه الله عنا الجنة و من احبنا لغرض دنيا آتاه الله رزقه من حيث لا يحتسب توفي علي زين العابدين رضي الله عنه في ثمانى عشر المحرم سنة اربع و تسعين من الهجرة و كان عمره اذ ذاك سبعا و خمسين سنة قال ابن الصباغ المالكي المكي يقال مات مسموما و آن الذي سمّه الوليد بن عبد الملك و دفن بالبقيع في القبر الذي دفن فيه عمه الحسن *

(١) في هذه الصفحة من المطالب بعد «جعل» محمد، و في الاصل ياض و كتب

فجعل... ما شأنك *

(٢) و في الصفحتين من الكتابين المذكورين «خمس عشرة» بلا ترديد *

(٣) في نور الابصار ص ١٣٠ (مصر) بعد «علي» «و وقاها» و في المطالب

ص ٣٦٨ ط لكهو فالترمه عنه *

حَدَّثَنَا أَبُو سَهْلٍ بْنُ زِيَادٍ نَا إِسْمَاعِيلُ بْنُ إِسْحَاقَ نَا عَلِيُّ بْنُ
الْمَدِينِيِّ قَالَ سَمِعْتُ سَفْيَانَ يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يَحْمِلُ مَعَهُ جِرَابًا
فِيهِ ^(١) خَبْزٌ فَيَتَصَدَّقُ بِهِ وَيَقُولُ إِنَّ ^(٢) الصَّدَقَةَ تَطْفِي غَضَبَ الرَّبِّ عَزَّ
وَجَلَّ قَالَ وَ سَمِعْتُ سَفْيَانَ يَقُولُ كَانَ عَلِيُّ بْنُ الْحُسَيْنِ يَقُولُ
مَا يَسُرُّنِي بِنَصِيحِي مِنَ الذَّلِّ حَمْرُ النِّعَمِ *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدُ اللَّهِ بْنُ أَبِي سَعْدٍ
قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ عِمْرَانَ بْنِ زِيَادِ الضَّبِّيِّ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ حَفْصٍ
نَا مُحَمَّدُ بْنُ زِيَادٍ قَالَ كَتَبَ يَزِيدُ بْنُ الْمُهَلَّبِ إِلَى رَجُلٍ قَالَ قَدْ بَعَثْتُ
إِلَيْكَ بِمِائَةِ أَلْفِ دِرْهَمٍ لَمْ أَذْكُرْهَا تَمَنُّنًا وَلَمْ أَدْعُ ذِكْرَهَا تَحِيرًا وَلَمْ
أَرِدْ بِهَا مِنْكَ جَزَاءً وَالسَّلَامُ *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدُ اللَّهِ بْنُ أَبِي سَعْدٍ
قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنُ عَبْدِ الْمَجِيدِ الْكِنَانِيُّ اللَّيْثِيُّ
قَالَ حَدَّثَنِي عِيسَى بْنُ مُحَمَّدٍ بْنِ مُغِيثٍ الْقُرْظِيُّ وَ بَلَغَ تِسْعِينَ ^(٢) سَنَةً

(١) ههنا في نور الابصار ص ١٣٠ و مطالب السؤل ص ١٦٥ بعد «خبز»
«بالليل» *

(٢) في الكتابين المذكورين و فصول المهمة لابن الصباغ ص ٢١٣ ط طهران
«الصدقة السر» *

(٣) في الاصل مئة - تاريخ بغداد ص ٢٩ ج ١٣ *

فَال زَرَعَتْ بَطِيخًا ^(١) وَقَتَاءَ وَقَرَعَا فِي مَوْضِعٍ بِالْجَوَانِيَةِ عَلَى ^(٢) بئر
يَقَالُ لَهَا امِ عِظَامٍ فَلَمَّا قَرَّبَ الْخَيْرَ وَاسْتَوَى ^(٣) الزَّرْعَ ^(٤) أَبْغَثَنِي الْجِرَادُ
فَاتَنِي عَلَى الزَّرْعِ كُلِّهِ وَكُنْتُ ^(٥) عَزَمْتُ فِي الزَّرْعِ وَفِي ثَمَنِ جَمَلَيْنِ
وَمِائَةِ وَعِشْرِينَ دِينَارًا فَبَيْنَمَا أَنَا جَالِسٌ طَلَعَ مُوسَى * بْنُ جَعْفَرِ بْنِ

(١) فِي الْأَصْلِ قَتَا رَاجِعَ الْكِتَابِ الْمَذْكُورِ *

(٢) فِي الْأَصْلِ بَيْنَ - تَارِيخُ بَغْدَادِ ص ٢٩ ج ١٣ *

(٣) فِي الْأَصْلِ يَاضُ وَ فِي الْكِتَابِ الْمَذْكُورِ «الزَّرْعُ» ص ٢٩ ج ١٣ *

(٤) فِي الْأَصْلِ يَتَنَى - تَارِيخُ بَغْدَادِ ص ٢٩ ج ١٣ *

(٥) فِي الْأَصْلِ عَزَمَهُ - تَارِيخُ بَغْدَادِ ص ٢٩ ج ١٣ *

(٦) فِي الْأَصْلِ يَاضُ وَ فِي تَارِيخِ بَغْدَادِ بِهَذَا السَّنَدِ وَ الْمَتْنِ «أَنَا جَالِسٌ»

ص ٢٩ ج ١٣ *

* هُوَ مُوسَى الْكَاطِمُ بْنُ جَعْفَرِ الصَّادِقِ بْنِ مُحَمَّدِ الْبَاقِرِ بْنِ عَلِيِّ زَيْنِ الْعَابِدِينَ بْنِ
الْحُسَيْنِ بْنِ عَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُمْ كَانَ رَضِيَ اللَّهُ عَنْهُ أَعْبَدَ أَهْلَ زَمَانِهِ وَأَعْلَمُهُمْ
وَأَسْتَحَامَ كَقَفَا وَأَكْرَمَهُمْ نَفْسًا وَكَانَ يَتَفَقَّدُ فَقَرَاءَ الْمَدِينَةَ فَيَحْمِلُ إِلَيْهِمُ الدَّرَاهِمَ
وَالدَّانِئِيرَ إِلَى يَوْمَتِهِمْ لَيْلًا وَكَذَلِكَ النِّفَقَاتِ وَلَا يَعْلَمُونَ مِنْ أَيِّ جِهَةٍ وَصَلَّهُمْ ذَلِكَ
وَلَمْ يَعْلَمُوا بِذَلِكَ إِلَّا بَعْدَ مَوْتِهِ وَكَانَ كَثِيرًا مَا يَدْعُو بِاللَّهِ أَنْ يَسْأَلَكَ الرَّاحَةَ عِنْدَ
الْمَوْتِ وَالْعَفْوَ عِنْدَ الْحِسَابِ وَكَانَ نَقَشَ خَاتَمَهُ الْمَلِكُ اللَّهُ وَحْدَهُ وَمُعَاصِرُهُ الْهَادِي وَهَارُونَ
الرَّشِيدُ قَالَ بَعْضُ أَهْلِ الْعِلْمِ الْكَاطِمُ هُوَ الْإِمَامُ الْكَبِيرُ الْقَدَرُ الْوَاحِدُ الْحُجَّةُ الْخَبِيرُ السَّامِعُ
لَيْلَهُ قَائِمًا الْقَاطِعُ نَهَارُهُ صَائِمًا الْمُسَمَّى لِفَرْطِ حُلِهِ وَتَجَاوُزِهِ عَنِ الْمُعْتَدِينَ كَاطِمًا وَهُوَ الْمَعْرُوفُ
عِنْدَ أَهْلِ الْعِرَاقِ بِأَبِ الْخَوَائِمِ إِلَى اللَّهِ وَذَلِكَ لِنَجْحِ قَضَاءِ حَوَائِجِ الْمُتَوَسِّلِينَ بِهِ وَنَاقِبِهِ
رَضِيَ اللَّهُ عَنْهُ كَثِيرَةٌ شَهِيرَةٌ يُحْكِي أَنَّ الرَّشِيدَ سَأَلَهُ يَوْمًا فَقَالَ كَيْفَ قُلْتُمْ نَحْنُ ذَرِيَّةُ
رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْتُمْ بَنُو عَلِيٍّ وَأَنَا يُنْسَبُ الرَّجُلُ إِلَى جَدِّهِ لَا إِلَيْهِ دُونَ
جَدِّهِ لَمَّا قَالَ الْكَاطِمُ أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَمِنْ
ذُرِّيَّتِهِ دَاوُدَ وَسُلَيْمَانَ وَأَيُّوبَ وَيُوسُفَ وَمُوسَى وَهَارُونَ وَكَذَلِكَ نَجْزِي الْمُحْسِنِينَ

محمد فسَلَّمَ ثم قال ايش حالك فقلت اصبحت كالصريم^(١) بَغْتَنِي الجراد
فاكل زرعى قال^(٢) فكم عزمت فيه قلت مائة و عشرين دينارا مع
ثمن الجملين فقال يا عرفة زِنِ لابی المغيث مائة و خمسين دينارا
^(٣) نربحك ثلثين دينارا و الجملين فقلت يا مبارك اُدْخُلْ و اذْعُ لى
فيها فدخل^(٤) و دَعَى و حدثنى عن رسول الله صلى الله عليه و سلم
انه قال تمسكوا ببقايا المصائب ثم عَلَّقْتُ عليه الجملين و سَقَيْتُهُ
فجعل الله فيه البركة زكت^(٥) فبعْتُ منها بعشرة آلاف *

حَدَّثَنَا^(٦) القاضى الحسين بن اسمعيل نا عبد الله بن ابى سعد

قال حدثنى هارون بن ميمون الخزاعى نا محمد بن ابى شيخ من اهل
الرقعة حدثنى احمد بن يزيد بن اُسيد السَلَمَى قال كنت مع طاهر

و زكريا و يحيى و عيسى - و ليس اعيسى اب و انما الحق بذرية الانبياء من قبل امه
و كذلك الحقنا بذرية النبي صلى الله عليه و سلم من قبل اُمِّنا فاطمة راجع نور الابصار
فى مناقب آل بيت النبي المختار ص ١٣٨ *

(١) فى الاصل « يتنى » - الخطيب ص ٢٩ ج ١٣ *

(٢) فى تاريخ بغداد « و كم » راجع الصفحة المذكورة *

(٣) فى تاريخ بغداد « فربحك » ص ٢٩ ج ١٣ *

(٤) فى الاصل « فدعى » - تاريخ بغداد ص ٢٩ ج ١٣ *

(٥) فى الاصل « بعث » - تاريخ بغداد ص ٢٩ ج ١٣ *

(٦) فى تاريخ بغداد من دون « القاضى » ص ٣٥٣ ج ٩ *

ابن الحسين بالرقّة و انا احد قوّاده و كانت لى به خاصيّة اجلس
عن يمينه نخرج علينا يوما راكبا و مشينا بين يديه ^(١) و هو يتمثل

عليكم بدارى فاهدموها فانها

تراث كريم لا يخاف العواقب

اذا هم ^(٢) التي بين عينيه عزمه

و اعرض عن ذكر العواقب جانبا

^(٣) سادحض ^(٤) عني العار بالسيف جالبا

على قضاء الله ما كان جالبا

ثم دار حول ^(٥) الرققة ثم رجع فجلس مجلسه فنظر في قصص و رقاع
فوقع فيها صلوات اُحصيت الف الف و سبع مائة الف فلما فرغ نظر
الى مستطعا للكلام فقلت اصلح الله الامير ما رايت انبل من هذا
المجلس و لا احسن و دعوت له ثم قلت لكنه سرف فقال
السرف من الشرف فاردت الآية التي فيها و الذين اذا انفكوا

(١) في الاصل « و هو يقول نسخه ح يتمثل » - ص ٣٥٣ ج ٩ تاريخ بغداد *

(٢) في الاصل ياض - تاريخ الخطيب ص ٣٥٣ ج ٩ *

(٣) في الاصل ياض - تاريخ الخطيب ص ٣٥٣ *

(٤) في الاصل « ويلقا » و الصحيح التي راجع تاريخ بغداد ص ٣٥٣ ج ٩ *

(٥) في الاصل ياض - راجع تاريخ بغداد ص ٣٥٣ ج ٩ *

(٦) في الاصل « بعض عني » الصفحة المذكورة من الخطيب *

(٧) في الاصل « رحول الرافقة » - الكتاب المذكور ص ٣٥٣ ج ٩ *

لم يسرفوا و لَمْ يَقْتَرُوا فُجئت بالآخرى التى فيها إِنَّ اللهَ
لَا يُحِبُّ الْمُسْرِفِينَ^(١) فَقَالَ صدق الله و ما قلنا كما قلنا ثم ضرب
الدهر حتى اجتمعنا مع ابنه عبد الله بن طاهر فى ذلك القصر بعينه
فخرج علينا راكبا و هو يَتَمَثَّلُ :-

يا ايها^(٢) الْمُتَمَنِّى ان يكون فتى * مثل ابن ليلى لقد خلا لك السبلا
لُنظر ثلاث خلال قد جُمِعن له * هل سَبَّ من احد او سُبَّ او بَحَلَا
ثم دار حول الرفقة ثم انصرف و جلس مجلسه و حضرنا و احضرت
رقاع و قِصَصُ فجعل يُوقِع فيها و انا احصى فبلغت صَلَاتَه الى
الف و سبعمائة الف زيادة على ما وصل به ابوه ثم التفت الى
مستطعما فدعوت له و حَسَنَتْ^(٣) فعاله ثم اتبعت ذلك بان قلت
^(٤)سرف فقال السرف من الشرف فقلت نعم اعزَّ الله الامير
الشرف من الشرف الشرف من الشرف كَرَّرْتُهَا عليه فقال لَمْ
كَرَّرْتُهَا فقلت ج و ذكر الحديث *

(١) فى الاصل « الموفرن » و الصحيح « المسرفين » راجع القرآن المجيد و تاريخ
الخطيب ص ٣٥٣ ج ٩ *

(٢) هذه الاشعار لمحمد بن بشر الخاريجى يرقى صديقه سليمان بن حصين على ما
نصَّ عليه فى الاغانى و قال فى الشرح اراد به عروة بن زيد الخيل الطائى و الظاهر انه
لا يصح على تقدير ان يكون الشعر لمحمد بن بشير فانه متأخر عن عروة بن زيد بكثير
انظر شرح الحماسة لمولانا فيض الحسن ص ٦٣ ط لكهنو سنه ١٨٤٤ ع *

(٣) فى الاصل « فقله » و الصحيح « فعاله » كما يدل عليه « حَسَنَتْ » *

(٤) فى الاصل شرف و الصحيح سرف كما مرَّ فى الصفحة السابقة *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدُ اللَّهِ بْنُ أَبِي سَعْدٍ
 قَالَ حَدَّثَنِي هَارُونُ بْنُ عَبْدِ اللَّهِ بْنِ مَرْوَانَ الْبَرَانِ نَا أَبُو أُسَامَةَ
 عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ أَبِيهِ قَالَ كَانَ مُنَادِي سَعْدَ بْنَ عُبَادَةَ يُنَادِي
 عَلَى أَطْمِهِ مَنْ كَانَ ^(١) يَرِيدُ شَجْمًا وَ لَحْمًا فَلَيَاتِ سَعْدًا وَ كَانَ سَعْدٌ
 يَقُولُ اَللَّهُمَّ هَبْ لِي حَمْدًا وَ هَبْ لِي مَجْدًا لَا مَجْدَ إِلَّا ^(٢) بِفَعَالٍ وَ لَا
 فَعَالٍ إِلَّا بِمَا لَ اَللَّهُمَّ اَنَّهُ لَا يَصْلِحُنِي الْقَلِيلُ وَ لَا اَصْلَحَ عَلَيْهِ *

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدُ اللَّهِ بْنُ أَبِي سَعْدٍ نَا اسْتَحَقَّ
 ابْنُ مُوسَى الْإِنصَارِيُّ نَا أَحْمَدُ بْنُ عَمْرٍو بْنِ حُرَيْثٍ نَا هِشَامُ بْنُ
 عُرْوَةَ عَنْ أَبِيهِ قَالَ أَبُو الْحَسَنِ بْنُ سَعْدٍ اَللَّهُمَّ ارْزُقْنِي مَالًا وَ فَعَالًا
 فَإِنَّهُ لَا ^(٣) يَصْلَحُ إِلَّا بِالْمَالِ *

حَدَّثَنَا أَبُو بَكْرِ الشَّافِعِيُّ نَا إِبْرَاهِيمُ بْنُ ^(٤) اسْتَحَقَّ الْحَرَبِيُّ
 نَا مُسَدَّدُ نَا حَمَادُ بْنُ زَيْدٍ عَنْ هِشَامٍ عَنْ ابْنِ سِيرِينَ أَنَّ سَعْدَ بْنَ

(١) فِي الْأَصْلِ يَرِيهِ رَاجِعُ الْأَصَابَةِ ص ٨٠ ج ٣ ط مِصْرَ سَنَةِ ١٣٣٥ عَنْ كِتَابِ

الْإِسْتِخْيَاءِ لِلدَّارَقُطْنِيِّ *

(٢) وَ فِي تَهْذِيبِ ابْنِ عَسَاكَرٍ هَكَذَا لَا مَجْدَ إِلَّا بِمَا لَ وَ لَا مَالٍ إِلَّا بِفَعَالٍ

ص ٩٠ ج ٦ *

(٣) فِي الْأَصْلِ بَيَاضُ وَ الصَّحِيحُ عَدَمُهُ كَمَا فِي تَهْذِيبِ ابْنِ عَسَاكَرٍ ص ٨٥ ج ٦

فَإِنَّهُ لَا يَصْلَحُ إِلَّا بِالْمَالِ ، *

(٤) فِي الْأَصْلِ ، الْحَقُّ ، وَ الصَّحِيحُ « اسْتَحَقَّ » لِأَنَّ إِبْرَاهِيمَ الْحَرَبِيَّ هُوَ اسْتَحَقَّ *

عُبَادَةٌ كَانَ يَسْطُ ثَوْبُهُ وَ يَقُولُ اَللّٰهُمَّ اَوْسِعْ عَلٰى فَاَنه لَا يَسْغِي
اِلَّا الْكَثِيْرُ *

حَدَّثَنَا ابُو بَكْرٍ نَا اِبْرَاهِيْمَ الْحَرَبِيُّ نَا ابُو بَكْرٍ بْنِ اَبِي شَيْبَةَ نَا
ابُو اُسَامَةَ عَنْ هِشَامِ بْنِ عُرْوَةَ عَنْ اَبِيهِ اَنْ سَعْدَ بْنَ عُبَادَةَ كَانَ
يَدْعُو اَللّٰهُمَّ هَبْ لِيْ حَمْدًا وَ مَجْدًا وَ لَا تَجِدْ اِلَّا بِفَعَالٍ وَ لَا فَعَالٍ
اِلَّا بِمَالٍ اَللّٰهُمَّ لَا يَصْلَحُنِي الْقَلِيْلُ وَ لَا اَصْلَحْ عَلَيْهِ *

حَدَّثَنَا ^(١) ابُو بَكْرٍ نَا اِبْرَاهِيْمَ الْحَرَبِيُّ نَا ابُو بَكْرٍ نَا عِيْسَى
عَنْ الْاَوْزَاعِيِّ عَنْ يَحْيَى قَالَ كَانَ ^(٢) لِلنَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ
مِنْ سَعْدِ بْنِ عُبَادَةَ كُلِّ يَوْمٍ جَفَنَةٌ تَدُوْرُ مَعَهُ حَيْثُ مَا دَارَ وَ كَانَ
يَقُولُ اَللّٰهُمَّ ارْزُقْنِيْ مَا لَا يَصْلَحُ الْفَعَالُ اِلَّا بِمَالٍ *

حَدَّثَنَا ابُو بَكْرٍ نَا اِبْرَاهِيْمَ نَا ابُو بَكْرٍ نَا ابُو اُسَامَةَ نَا هِشَامُ

(١) فِي الْاَصْلِ ابُو بَكْرٍ اِبْرَاهِيْمَ وَ الصَّحِيْحُ ابُو بَكْرٍ نَا اِبْرَاهِيْمَ كَمَا مَرَّ فِي مَوَاضِعٍ مُتَعَدِّدَةٍ *
(٢) فِي الْاَصْلِ « النَّبِيُّ » وَ الصَّحِيْحُ « لِلنَّبِيِّ » وَ فِي تَهْذِيْبِ ابْنِ عَسَاكِرَ ص ٨٥ ج ٦
هَكَذَا « فَكَانَتْ جَفَنَةٌ سَعْدٍ تَدُوْرُ مَعَ رَسُوْلِ اللهِ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ فِي بُيُوتِ اَزْوَاجِهِ »
وَ فِي الْاِصَابَةِ وَ كَانَتْ جَفَنَةٌ سَعْدٍ تَدُوْرُ مَعَ النَّبِيِّ صَلَّى اللهُ عَلَيْهِ وَ سَلَّمَ فِي بُيُوتِ اَزْوَاجِهِ
ص ٨٠ ج ٣ (مَصْرُ) (تَنْبِيْهِ) فِي الْاِصَابَةِ الَّتِي طُبِعَتْ فِي كَلْكَتِهِ هَكَذَا وَ كَانَتْ جَدَّةُ سَعْدٍ
الْخَ وَ هُوَ غُلَطٌ صَرِيْحٌ وَ الصَّحِيْحُ جَفَنَةٌ كَمَا فِي الْمَصْرِیَّةِ وَ الْخَطِيْئَةُ وَ تَهْذِيْبُ ابْنِ عَسَاكِرَ
ص ٨٥ ج ٦ *

عن محمد قال ^(١) ادركت سعد بن عبادَةَ و هو ينادى على أُطمه
من احب شحما و لحما فليأت سعد بن عبادَةَ و ادركت ابنه مثل
ذلك و ارتحل قيس بن سعد نحو المدينة و معه اصحابه فجعل ينحر
كل يوم صرار *

حَدَّثَنَا ابوبكر الشافعي نا ابراهيم نا سهل نا ابن ابى مریم
نا يحيى بن ايوب نا جعفر بن ... و عمرو بن الحرث ان بكر بن سواده
حدثهما ان ابا ^(٢) حمزة الحميري حدثه انه سمع جابر بن عبد الله
ان رسول الله بعث عليهم قيس بن سعد بن عبادَةَ فجهدوا
^(٣) فنحر لهم قيس بن سعد تسع ركائب قال عمرو في حديثه فقال
رسول الله صلى الله عليه و سلم ان الجود لمن ^(٤) شيمة اهل
ذلك البيت *

(١) في الاصل ادرك و الصحيح ادركت كما عطف عليه بعده و ادركت ابنه *

(٢) في الاصل « حجة » و الصحيح حمزه - تهذيب التهذيب ص ٢٩٦ ج ٨
ط حيدر آباد *

(٣) في الاصل فتحن و الصحيح فنحر كما يدل عليه « ركائب » *

(٤) و في الاصابة قال صلى الله عليه و سلم الجود من شيمة اهل ذلك البيت
روياه في الغيلانيات ص ٢٩٨ ج ٣ ط كلكته و في رواية ابن خزيمة فقال صلى الله
عليه و سلم ان الجود من سمة اهل ذلك البيت - الزرقاني على المواهب ص ٣٣٤
ج ٢ ط مصر *

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدٍ بْنُ زِيَادٍ نَا أَبُو الرَّيِّعِ الْحُسَيْنُ بْنُ الْهَيْثَمِ
 نَا حَرْمَلَةُ نَا ابْنُ وَهْبٍ أَخْبَرَنِي عَمْرُو بْنُ الْحَرْثِ أَخْبَرَنِي بَكْرُ بْنُ
 سُوَادَةَ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرٍ قَالَ جُهِدُوا وَكَانَ عَلَيْهِمْ قَيْسُ بْنُ
 سَعْدٍ وَنَحْرُ لَهِمْ تَسْعَ رُكَّابٍ قَالَ وَ أَخْبَرَنِي عَمْرُو بْنُ الْحَرْثِ أَنَّهُ
 سَمِعَ عَمْرُو بْنَ دِينَارٍ يَحْدُثُ أَنَّهُ سَمِعَ جَابِرًا قَالَ وَ نَحْرُ رَجُلٍ
 مِنَ الْإِنصَارِ ثَلَاثَ جَزَائِرٍ ثُمَّ نَحْرُ مِنَ الْغَدِ كَذَلِكَ ثُمَّ نَحْرُ مِنَ الْغَدِ
 كَذَلِكَ ثُمَّ نَهَاهُ أَبُو عُبَيْدَةَ فَاتَّهَى قَالَ عَمْرُو بْنُ دِينَارٍ وَ سَمِعْتُ
 ذِكْرَ ابْنِ أَبِي صَالِحٍ يَذْكُرُ أَنَّهُ قَيْسُ بْنُ سَعْدٍ قَالَ عَمْرُو بْنُ الْحَرْثِ
^(١) أَخْبَرَنِي بَكْرُ بْنُ سُوَادَةَ عَنْ أَبِي حَمْزَةَ عَنْ جَابِرٍ فَلَمَّا قَدِمُوا عَلَى
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ ذَكَرَ ذَلِكَ لَهُ مِنْ أَمْرِ قَيْسٍ ^(٢)
 ابْنِ سَعْدٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ إِنَّ الْجُودَ مِنْ سِمَةِ أَهْلِ
 ذَلِكَ الْبَلَدِ

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَبِي رَاهِمٍ نَا بَشَرُ بْنُ مُوسَى نَا
 الْحَمْدِيُّ نَا سَفْيَانُ نَا عَمْرُو عَنْ جَابِرٍ أَنَّهُ سَمِعَهُ يَقُولُ كَانَ فِينَا رَجُلٌ فَلَمَّا اشْتَدَّ
 الْجُوعُ نَحْرُ ثَلَاثَ جَزَائِرٍ ثُمَّ نَحْرُ ثَلَاثَ جَزَائِرٍ ثُمَّ نَحْرُ ثَلَاثَ جَزَائِرٍ ثُمَّ

(١) فِي الْأَصْلِ يَاضُ وَ نَحْنُ نَظُنُّ فِيهِ مَا كَتَبْتَهُ لَمَّا مَرَّ

(٢) فِي الْأَصْلِ يَاضُ وَ فِي الزُّرْقَانِيِّ فَبَلَغَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَ سَلَّمَ فَعَلَ قَيْسُ

نهاه ابو عبيدة^(١) قال حدثنا عمرو عن ابي صالح عن قيس بن سعد
ابن عباد قال قلت لابي كنت في الجيش جيش الحَبْط فاصاب الناس
الجوع فقال لي ابي انحر قلت نحرْتُ ثم اصابهم جوع شديد فقال
لي ابي انحر قلت نحرْتُ ثم اصابهم جوع شديد فقال لي^(١) ابي
انحر قلت نحرْتُ ثم نهيتُ *

حَدَّثَنَا ابوبكر الشافعي نا ابراهيم الحربى نا محمد بن صالح
عن محمد بن عمر اخبرني داؤد بن قيس و ابراهيم بن محمد الانصارى
و خارجه بن الحرث قالوا بعث رسول الله صلى الله عليه و سلم
ابا عبيدة في سرية فيها المهاجرون و الانصار و هم ثلثائة رجل الى
ساحل من جهينة فاصابهم جوع شديد فقال قيس بن سعد من^(٢) يشتري
منى تمرا بجزر يوفيني الجزر ههنا و اوفيه^(٣) التمر بالمدينة فجعل
عمر يقول وا عجبا لهذا الغلام^(٤) ما له يُدين في مال غيره فوجد

(١) راجع البخارى في غزوة سيف البحر - عمدة القارى ص ٣٩٣ ج ٨ ط عامره
و الاصابة ص ٣٩٤ ج ٣ ط كلكته *

(٢) في الاصل اتى و الصحيح ابي لما مر *

(٣) في الزرقانى ص ٣٣٤ ج ٢ ط مصر * من يشتري منى تمرا بالمدينة
بجزر هنا *

(٤) في الاصل يياض و نحن نظن اوفيه *

(٥) في الاصل يياض و اراه ما له *

رجلا من جُهينة فقال قيس ^(١)بِعْنِي جُزْرا و أُوْفِك شِقَّة من تمر بالمدينة قال ^(٢)الجهني و الله ما اعرفك و من انت قال ابن سعد بن عبادة ما اعرفك بنسبك اما ان يني و بين سعد خلة سيد اهل يثرب فباع منه خمس جزائر كل جزور بوسق من تمر شرط عليه البدوي ثم ^(٣)ذخره مصلية من تمر ال دليم يقول قيس نعم قال فاشهد لي قال فاشهد له نفرا من الانصار و معهم نفرا من المهاجرين قال قيس اشهد من تحب فكان فيمن استشهد عمر بن الخطاب فقال عمر لا اشهد هذا تدين من مال غيره و لا مال له انما المال لايه قال الجهني و الله ما كان سعد ^(٤)ليخني بانه في ^(٥)شقة من تمر و اري وجها حسنا ^(٦)و فعلا شريفا فكان بين عمر و قيس كلام ^(٧)فاشهد له

(١) في الاصل يعني و الصحيح بعني لما يقتضيه المقام *

(٢) في الزرقاني * فقال له رجل من جهينة من انت فانتسب فقال عرفت نسب فابتاع منه خمس جزائر بخمسة اوسق * ص ٣٣٤ مصر *

(٣) ذخر الشيء ذخرا و الاسم الذخر خياه لوقت الحاجة اليه - اقرب الموارد *

(٤) ليخني بفتح التحتية و سكوت الخاء و بالنون - الزرقاني ص ٣٣٤ ج ٢ خني عليه في الكلام الخش و جار عليه و غدر - المنجد ص ١٩٥ بيروت *

(٥) في الزرقاني ص ٣٣٤ ج ٢ اوسق تمر *

(٦) في الاصل رفعا شريفا و الصحيح فعلا شريفا راجع الزرقاني في الصفحة المذكورة *

(٧) في الاصل يابض و اراه فاشهد *

قيس و اخذ الجزر ^(١) فنحراها لهم في ^(٢) مواطن ^(٣) كل يوم جزورا
فلما كان اليوم الرابع نهاه اميره ^(٤) فقال اريد ان ^(٥) تخفر ذمتك و لا
مال لك قال محمد بن عمرو حدثني محمد بن يحيى بن سهل عن ابيه
عن رافع بن خديج قال اقبل ابو عبيدة و معه عمر فقال ^(٦) عزمت
عليك ان لا تنحر اريد ان تخفر ذمتك قال قيس يا ابا ^(٧) عبيدة
اترى ابا ثابت سعد بن عبادة يقضى ديون الناس و يحمل الكلَّ
و يطعم في المجاعة لا يقضى عني شقة من تمر لقوم مجاهدين
في سبيل الله فكاد ابو عبيدة ان يلين له و جعل عمر يقول اعزم
عليه فعزم عليه و ابى ان ينحر و بقيت جزوران فقدم بهما قيس المدينة
ظهرا يتعاقبون ^(٨) عليهما و بلغ سعدا ما اصاب القوم من المجاعة
فقال ان يكن قيس كما اعرف فينحر للقوم فلما قدم قيس لقيه

(١) في الزرقاني من دون كلمة «ها» ص ٣٣٤ ج ٢ *

(٢) في الزرقاني في موضع «في مواطن» ثلاثة راجع الصفحة المذكورة *

(٣) في الاصل ياض - الزرقاني ص ٣٣٤ ج ٢ *

(٤) في الاصل ياض - الزرقاني ص ٣٣٤ ج ٢ *

(٥) في الاصل تخرب راجع الزرقاني الصفحة المذكورة *

(٦) عزمت لتفعلن اى اقسمت عليك *

(٧) في الاصل بابا عبيدة - الزرقاني ص ٣٣٤ ج ٢ *

(٨) في الاصل عليها - الزرقاني ص ٣٣٤ ج ٢ *

سعد فقال ما صنعت في مجاعة القوم قال نحرْتُ قال اصبت قال ثم
 ما ذا قال نحرْتُ قال ^(١) اصبت قال ثم ما ذا قال نحرْتُ قال اصبت قال
 ثم ما ذا قال نُهِيتُ قال من نهاك قال ابو عبيدة اميرى قال ولم - قال
 زعم انه لا مال لى و انما المال لايك فقلت ابى يقضى عن الابعاد
 و يحمل الكل و يطعم في مجاعة و يصنع هذا بى قال فلك اربع
 حَوَاطِط ادنى ^(٢) حائط ^(٣) منها خمسين ^(٤) وسقا و قدم البدوى مع
 قيس فاوفاه و حملة و كساه فبلغ النبى صلى الله عليه و سلم فعل قيس
 فقال انه من ^(٥) بيت جود - قال محمد فحدثنى عبد الله الحجازى
 عن عمر بن عثمان بن شجاع قال لما قدم الاعرابى على سعد قال
 و الله ما مثل ابنك ضيعت و لا تركت بغير مال فابنك سيد
 من سادات قومه ^(٦) نهانى الامير ان ابيعه فقلت لم قال لا مال له فلما
 انتسب اليك عرفته فتقدمت لما اعرف انك تسمو الى معالى

(١) في الاصل اصعت و الصحيح اصبت - الزرقانى ص ٣٣٤ ج ٢ •

(٢) في الاصل حابط و الصحيح حائط كما بين في الصرف •

(٣) بين « منها » و « خمسين » لفظه « تجد » راجع الزرقانى الصفحة المذكورة •

(٤) الوسق ستون صاعا و قيل حمل يعبر و قال الخليل الوسق هو حمل البعير

الوفر حمل البغل او الحمار - اقرب الموارد ص ١٣٥٢ •

(٥) في الزرقانى « قلب جود » ص ٣٣٤ ج ٢ •

(٦) في الاصل نهائى و الصحيح نهائى •

الاخلاق و جسيمها و انك غير مذموم لمن لا معرفة له لديك
فاعطاه ابنه يومئذ اموالا عظاما *

حَدَّثَنَا مُحَمَّدُ بْنُ مَخْلَدٍ نا ابراهيم بن اسحق الحرابي نا الحسن

ابن عبد العزيز عن الحرث بن مسكين عن ابن وهب اخبرني ليث
ابن سعد عن يحيى بن عبد العزيز قال كان سعد بن عبادة يغزو سنة

و يغزو ابنه سنة فغزا سعد فنزل برسول الله صلى الله عليه و سلم
(^١) مسلوبون كثير ضيفا فبلغ ذلك سعدا و هو في الجيش فقال

(^٢) ان يك قيس ابني فيقول يا نسطاس هات المفاتيح اخرج لرسول
الله صلى الله عليه و سلم حاجته فيقول نسطاس هات من ابيك

(^٣) كتابا فيدق انفه و ياخذ المفاتيح (^٤) و يخرج لرسول الله صلى الله
عليه و سلم حاجته فاتي قيس الى نسطاس فقال نسطاس هات من

ابيك كتابا فدق انفه و اخذ المفتاح (^٥) و اخرج لرسول الله صلى الله

(١) في الاصابة ص ١١٣٩ ج ٣ ط كلكته « ضيوف كثير مسلوبون » *

(٢) في الاصل يياض و في الاصابة عن كتاب الاسنياء للدارقطني اي هذا

الكتاب « ان يك قيس ابني » ص ١١٣٩ ج ٣ كلكته *

(٣) في الاصل يياض و في الاصابة ص ١١٣٩ ج ٣ كلكته عن كتاب

الاسنياء للدارقطني « كتابا » *

(٤) في الاصل « اخرج » و الصحيح و يخرج راجع الاصابة ص ١١٣٩ ج ٣

كلكته *

(٥) و في الاصابة عن كتاب الاسنياء « و اخذ » راجع الصفحة المذكورة *

عليه و سلم مائة وسق ثم غزا قيس ^(١) عاما ^(٢) و تخلف سعد فكان
 قيس يتسلف و يداين ^(٣) و يطعم الناس فقال ^(٤) عمر ايها الناس انكم
 لستم ^(٥) بحقيقين ان تقبلوا من هذا الفتى و لا تدرون ما يوافق اياه
 فبلغ ذلك سعدا ^(٦) فصاح بعمر و قال تريد ان تحجر علينا في اموالنا
 ما لنا و لعمر *

حَدَّثَنَا محمد بن احمد بن الحسن الصواف قال نا احمد بن
 المغلس الحماني نا محمد بن عبد الله بن نمير قال سمعت ابا اسامة يقول
 سمعت الاعمش ^(٧) يقول اشتكت شاة عندى فكان خيشمة يعودها
 بالغداة و العشى و يسئلى استوفيت علفها و كيف صبر الصيَّان
 مذ فقدوا اللبن و كان لى لبدو شاذكونة ^(٨) اجلس عليها فاذا خرج
 قال خذ ما تحت اللبد حتى وصل الى فى علة الشاة اكثر من ثلثائة
 دينار من برّه حتى تمنيت ان الشاة لم تبرأ *

(١) فى الاصل حاما * (٢) فى الاصل نحلف *

(٣) فى الاصل يدان و الصحيح كما مر *

(٤) فى الاصل عن و الصحيح عمر كما مر *

(٥) فى الاصل بحقيقتين و ما كتبت صحيح يناسب المقام *

(٦) فى الاصل نصيح بعمر و الصحيح فصاح بعمر لان الصائح هو سعد *

(٧) فى الاصل لقول *

(٨) فى الاصل شاذكونة و الصحيح شاذكونة و هى المضرب الكبير - ناج

العروس ص ٢٣٨ ج ٤ و السمعانى ص ٣٢٣ *

حَدَّثَنَا مُحَمَّدُ بْنُ أَحْمَدَ (١) أَحْمَدُ بْنُ الْمَغْلَسِ قَالَ سَمِعْتُ
 مُحَمَّدَ بْنَ سَمَاعَةَ يَقُولُ (٢) مُحَمَّدًا يَقُولُ سَمِعْتُ أَبَا حَنِيفَةَ يَقُولُ لَا أَرَى
 أَنَّ عَدْلَ (٣) فَقِيلَ لَهُ وَ كَيْفَ ذَاكَ قَالَ يَحْمِلُهُ الْبَخْلُ عَلَى التَّقْصِي
 (٤) فَوْقَ حَقِّهِ خَافَةَ أَنْ يَغْبِنَ فَنَ كَانَ هَكَذَا لَا يَكُونُ مَأْمُونًا *

حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدَ بْنِ زِيَادِ الْقَطَّانِ (٥) نَا أَبُو الْعَبَّاسِ مُحَمَّدُ
 ابْنُ يُونُسَ قَالَ كُنْتُ عِنْدَ أَبِي نَعِيمٍ فَجَاءَهُ ابْنُهُ عَبْدُ الرَّحْمَنِ
 يَكْلِمُهُ أَنْ يَكْلِمَ لَهُ رَجُلًا فِي حَاجَتِهِ فَقَالَ يَا بَنِي لَا تَخْلُقْ وَجْهِي فَقَدْ
 ذَهَبَ الْأَحْرَارُ فَأَعَادَ عَلَيْهِ (٦) فَزَبْرَهُ ثُمَّ أَقْبَلَ عَلَيَّ فَقَالَ يَا مُحَمَّدُ بْنُ يُونُسَ
 قُلْتُ لِيكَ وَ سَعْدِيكَ قَالَ أَنْ الْغَنَاءَ عَنِ النَّاسِ بَابُ جَسِيمٍ ثُمَّ قَالَ
 لَقَدْ جَاءَنِي حَفْصُ بْنُ غِيَاثٍ وَ مُحَمَّدُ بْنُ بَشَرَ مَعَهُمَا رَجُلٌ فَقَالَا يَا أَبَا
 نَعِيمٍ قُمْ مَعَنَا إِلَى عَبْدِ الرَّحْمَنِ الْكِنْدِيِّ فِي حَاجَةٍ لِهَذَا الرَّجُلِ قَالَ
 أَبُو نَعِيمٍ وَ كَانَ (٧) الْكِنْدِيُّ كَرَّمَا مَا شِئْتَ فَاتَيْنَاهُ فَابْتَدَأَ مُحَمَّدُ بْنُ

(١) فِي الْأَصْلِ يَبَاضُ *

(٢) فِي الْأَصْلِ يَبَاضُ وَ نَحْنُ نَقْطُنُ سَمِعْتُ مُحَمَّدًا *

(٣) فِي الْأَصْلِ يَبَاضُ *

(٤) فِي الْأَصْلِ يَبَاضُ لَمْ يَفْهَمُ مَعْنَى هَذِهِ الْوَاقِعَةِ لِكَثْرَةِ الْبَيَاضِ *

(٥) سَقَطَ عَنْ الْأَصْلِ لَفْظَةُ « نَا » وَ الْبَصِيحُ وَجُودُهَا لِأَنَّ أَحْمَدَ بْنَ مُحَمَّدٍ غَيْرُ

أَبِي الْعَبَّاسِ مُحَمَّدُ بْنُ يُونُسَ *

(٦) فِي الْأَصْلِ فَزَبْرَهُ وَ نَقْطُنُ فَزَجْرَهُ *

(٧) فِي الْأَصْلِ الْكَلْدِيُّ وَ الْبَصِيحُ الْكِنْدِيُّ كَمَا مَرَّ *

بشر فقال يا ابا محمد جئناك في حاجة لا نهتك لك عرضا و لا تلم
 لك مالا و لا نكلم لك جاها فغضب و قال مثل لا يقضى هذه
 لا تلم لي مالا و لا نهتك^(١) لي عرضا و لا تكلم لي جاها و غضب
 و دخل فقلت^(٢) لهم ندعه اليوم و نغدو غدا فغدونا عليه^(٣) قلنا
 يا ابا^(٤) عمر قد افسد علينا محمد بن بشر فابتدأ^(٥) انت قال
 حفص يا ابا^(٦) محمد نعرض الحاجة و انت مخير في القضاء قال و ما
 هي قال ان هذا الرجل اشترت منه^(٧) ضيعة^(٨) بمائة الف هي
 قوته و قوت عياله و قد^(٩) جئناك طالبين ان^(١٠) تقيه و تاخذ المائة
 الالف فقال ليس الى الاقالة سبيل و لكن يا بني هات^(١١) عهدة
 الرجل^(١٢) فجاء بها فاقبل على حفص فقال يا ابا عمر و على محمد بن

(١) في الاصل سهك و الصحيح ما كتبت كما مر

(٢) في الاصل يياض و نظن ما كتبناه

(٣) في الاصل يياض و نحن نظن فيه « قلنا » (٣) في الاصل بابا عمر

(٤) في الاصل يياض و « انت » يناسب المقام

(٥) في الاصل بابا محمد

(٦) في الاصل ضيعة و الصحيح ضيعة كما يجي

(٧) في الاصل مائة بغير الباء

(٨) في الاصل جيناك

(٩) في الاصل تقيه و الصحيح تقيه ليتناسب المقام

(١٠) في الاصل خاها (١٢) في الاصل خاها

بشر فقال يا ابا عبد الله و علي فقال يا ابا نعيم اشهدوا علي ان هذه
الضيعة لهذا الرجل بحقوقها كما لاحق لي فيها و لا دعوى و لا
(١) طلبه بوجه من الوجوه و لا سبب من الاسباب و رد يا بني
عليه المائة الالف و خراجها علي قال ابو نعيم فنحن اليوم في كسير
و عوير *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا. عَبْدَ اللَّهِ بْنُ أَبِي سَعْدٍ
حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنُ سَيَّارٍ النَّخَعِيُّ نَا الْحُسَيْنُ بْنُ أَبِي
سَعْدٍ حَدَّثَنِي مُحَمَّدُ بْنُ الْحُسَيْنِ بْنِ مُحَمَّدٍ بْنُ سَيَّارٍ النَّخَعِيُّ نَا الْحُسَيْنُ
(٢) ابْنُ حَفْصٍ الْخَزَوِيُّ اَنْ لَيْدًا جَعَلَ عَلَى نَفْسِهِ اَنْ يَطْعَمَ مَا هَبَتْ
الصَّبَاءُ قَالَ فَأُلْحَتْ عَلَيْهِ زَمَنُ الْوَلِيدِ بْنِ عَقْبَةَ فَصَعِدَ الْوَلِيدُ الْمُنْبَرِ فَقَالَ
اعِينُوا اَحَاكِمَ وَ بَعَثَ عَلَيْهِ (٣) بَثْلَيْنِ جُزُورًا وَ كَانَ لَيْدٌ قَدْ تَرَكَ
الشَّعْرَ مِنَ الْإِسْلَامِ فَقَالَ (٤) لَابْنَتُهُ (٥) اَجِييَ الْاَمِيرَ (٦) فَاجَابَتْ -

(١) في الاصل « طلبه » و الصحيح طلبه *
(٢) في اسد الغابة مائة ناقة راجع ترجمة لبيد بن ربيعة ج ٣ ص ٢٦١ ط مصر
و في المستطرف « بخمس من الابل » ص ٣٤ ج ٢ مصر *
(٣) في الاصل يياض راجع الاصابة ص ٦٥٩ ج ٣ كلكته *
(٤) في الاصل يياض راجع المستطرف ص ٣٤ ج ٢ مصر اسد الغابة ترجمة
ليد - الاصابة ص ٦٥٩ ج ٣ *
(٥) في الاصل فاحابث راجع الكتب المذكورة *

اذا هبَّت رياح ^(١) ابي عقيل * ذكرنا ^(٢) عند هبَّتْها الوليدا
 ابا وهب جزاك الله ^(٣) خيرا * نحرناها و اطعمنا الثريدا
 طويل الباع ^(٤) ايض ^(٥) عشميا * اعان على مروتة لييدا
 بامثال الهضاب كان ركبا * عليها من بنى حام قعودا
 فعُدَّ ^(٦) انَّ الكريم له معاد * و ظني ^(٧) يابن اروي ان تعودا
 فقال لييد احسنت لولا انك سالت قالت ان الملوك لا يستجبا
 من مسئلتهم قال و انت في هذا اشعر *

حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ أَحْمَدَ بْنِ عَتَابٍ نَا مُحَمَّدُ بْنُ أَحْمَدَ بْنِ
 أَحْمَدَ بْنِ أَبِي الْعَوَامِ نَا الْحَسَنَ بْنَ عَبْدِ الْمَلِكِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ

(١) في الاصابة و اسد الغابة كذلك و في المستطرف « بنى عقيل » راجع الكتب
 المذكورة *

(٢) في اسد الغابة و الاصابة دعونا و في المستطرف نداعينا راجع الصحف
 المذكورة *

(٣) في اسد الغابة و الاصابة كذلك و في المستطرف « لهبتها » راجع الصحف
 المذكورة *

(٤) في الاصل جزأ راجع اسد الغابة و المستطرف *

(٥) في المستطرف « ابلج » و في اسد الغابة « اشم الانف اصيد » *

(٦) العبشم منسوب الى بنى عبد شمس - الانساب ص ٢٨٢ *

(٧) في الاصل فعودا فعُدَّ ان الكريم راجع الكتب المذكورة *

(٨) هذا المصراع هكذا ايضا في اسد الغابة و في المستطرف « و ظني في ابن عتبة

ان يعودا » ص ٣٤ ج ٢ *

مرة عن ابيه عن عبد الله بن سلمة قال سأل رجل في مسجدنا
و للمسجد بابان فقام رجل منا فقال من خرج من هذا الباب فعليه
مائة درهم و من خرج من هذا الباب فعليه ثلثائة درهم فازدحم
الناس على باب الثلث مائة درهم قال عبد الله بن سلمة ^(١) وقال
عبد الله بن عمرو كنا ^(٢) نتحدث نعد البخيل فينا من يقرض *

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نا عبد الله بن ابي ^(٢) سعد حدثني
محمد بن عبد الله بن طهمان قال حدثني ابي ^(٣) قال جاءت امرأة
من اليمامة جعدية مملوكة لبني جعدة يقال ^(٤) وحشية قد كاتبت على
^(٦) ولدها و اخيها و اهل بيتها ^(٤) بالف دينار فوقفت بين يدي
يعقوب بن داود فقالت -

اما و معلم التوراة موسى * و مرسى البيت في حرم ^(٨) الالال

(١) في الاصل كذلك *

(٢) في الاصل يتحدث و المقام يقتضى « نتحدث » *

(٣) في الاصل ياض و في تاريخ بغداد ابي سعد ص ٢٦٢ ج ١٣ *

(٣) في الاصل ياض راجع تاريخ بغداد ص ٢٦٢ ج ١٣ *

(٥) في الاصل « ومشية » راجع الكتاب المذكور *

(٦) في الاصل « على دارها » و في تاريخ الخطيب عن الدارقطى « على ولدها »

و هو الصحيح ص ٢٦٢ ج ١٣ *

(٧) في الاصل ياض راجع الخطيب *

(٨) في الاصل في حرم الالال راجع الخطيب *

و باعث احمد فينا رسولا * فعلنا الحرام من الحلال
 لشهرا نحو يعقوب سرينا * فاداني له وقت الهلال
 (١) اغثنى يا فداك ابى و امى * و عمى لا أحاشيه و خالى
 (٢) يشترى بنجى كل طير * جرت لى (٢) عن يمينى او شمالى
 قال فقال صدقت طيرك فاعطاها الف دينار و قال ارحلى فاشترى
 اهلك و و لك و اقدمهم ففعلت فما زالت فى عيال يعقوب هى
 و اهلها اجمعون حتى ماتت *

حَدَّثَنَا الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنُ أَبِي سَعْدٍ قَالَ حَدَّثَنِي
 عَمْرُو بْنُ شَبَّةٍ قَالَ حَدَّثَنِي مُحَمَّدُ بْنُ يَحْيَى أَبُو غَسَّانَ أَنَّ الضَّحَّاكَ بْنَ قَيْسٍ
 قَدِمَ الْمَدِينَةَ فَاتَى الْمَسْجِدَ فَصَلَّى بَيْنَ الْقَبْرِ وَ الْمَنْبَرِ فَرَأَاهُ أَبُو الْحَسَنِ
 الْبَرَادِ وَ عَلَيْهِ بَرْدٌ (٣) مَرَّقٌ قَدْ ارْتَدَى بِهِ مِنْ كَسْوَةِ مَعْوِيَةَ بْنِ جَلَسَ
 إِلَيْهِ أَبُو الْحَسَنِ (٥) لَمْ يَعْرِفْهُ فَلَمَّا صَلَّى قَالَ يَا أَعْرَابِي هَلْ يَبِيعُ بَرْدُكَ

(١) فى الاصل اغثنى *

(٢) فى الاصل « تسرى » راجع الخطيب ص ٣٦٣ ج ١٣ *

(٣) فى الاصل « عزيمتى » راجع الخطيب ص ٣٦٣ ج ١٣ *

(٤) فى الاصل مرتفع - تهذيب تاريخ ابن عساكر عن المصنف ص ٦ ج ٤ دمشق *

(٥) فى الاصل يابض راجع التهذيب المذكور ص ٦ ج ٤ *

(٦) فى الاصل يابض و فى التهذيب « لم يعرفه » ص ٦ ج ٤ *

قال نعم ^(١) و بكم تاخذه قال بمائة دينار قال زدني فلم يزل ^(٢) يزيد
حتى بلغ ^(٣) ثلاثمائة دينار قال ^(٤) انطلق حتى ادفعه اليك فانطلق حتى
اتي بيت ^(٥) حويطب بن عبد العزى فقال يا جارية هلمى بعض اردية
اننى نخرجت اليه بردا فارتدى به ثم قال ^(٦) لابي الحسن انى اراك
قد اغريت بردائى و اعجبك و قبيح للرجل ان يسيع عطافه فغذه
فالبسه فاخذه ابو ^(٧) حسن فباعه فكان اول مال اصابه و كان
^(٨) يساره منه *

حَدَّثَنَا أَبُو بَكْرِ يَعْقُوبُ بْنُ إِبْرَاهِيمَ الزَّازِ نَا عُمَرَ بْنَ شَبَةَ نَا
خَالِي مُحَمَّدُ بْنُ عُمَرَ بْنِ حَمِيدٍ قَالَ لَقِيَ عَمِيدَ اللَّهِ بْنِ أَبِي بَكْرَةَ سَعِيدَ بْنَ
عُثْمَانَ بْنِ عَفَانَ وَ قَدْ وَلَّاهُ مَعُويَةَ خِرَاسَانَ فَاسْتَبَدَّ ^(٩) هَيْئَةَ ابْنِ

-
- (١) فى الاصل يياض و فى التهذيب « و بكم » ص ٦ ج ٤ *
- (٢) فى التهذيب المذكور « يزيد » ص ٦ ج ٤ *
- (٣) فى الاصل يياض راجع التهذيب ص ٦ ج ٤ *
- (٤) فى الاصل « اطلق » التهذيب ص ٦ ج ٤ *
- (٥) فى الاصل « حزيطب » و فى التهذيب حويطب *
- (٦) فى الاصل « لابي حسن » و فى التهذيب و ما تقدم لابي الحسن ص ٦ ج ٤ *
- (٧) فى الاصل و التهذيب ص ٦ ج ٤ هنا « ابو حسن » و ما تقدم
« ابو الحسن » و كلاهما صحيح *
- (٨) فى التهذيب « و كان فيه يساره » ص ٦ ج ٤ *
- (٩) فى الاصل هَيْئَتِهِ *

عُثْمَانُ بْنُ عَفَانَ قَالَ ^(١)أَنْتَ وَالْيَ خَرَّاسَانُ لَيْسَ مَعَكَ إِلَّا مَا أَرَى ثُمَّ كَتَبَ لَهُ كِتَابًا إِلَى وَكِيلِهِ سَلِيمٍ النَّاصِحِ يَأْمُرُهُ فِيهِ أَنْ يَدْفَعَ إِلَيْهِ أَحْسَبَهُ قَالَ عَشْرِينَ أَلْفًا وَعَشْرِينَ ^(٢)بَعِيرًا وَمِنْ كُلِّ شَيْءٍ عَشْرِينَ عَشْرِينَ فَلَمَّا قَدِمَ حَمَلَهُ إِلَيْهِ سَلِيمٌ ۞

حَدَّثَنَا يَعْقُوبُ بْنُ نَاصِرٍ ^(٣)شَيْبَةَ قَالَ أَخْبَرَنِي أَبُو غَسَّانٍ مُحَمَّدُ بْنُ يَحْيَى قَالَ كَانَ سَعِيدُ بْنُ عُثْمَانَ ^(٤).... بِالرَّقْعَةِ ثُمَّ أَرْسَلَ بِهَا بَعْدَ إِلَى سَلِيمٍ فَلَمَّا ^(٥).... مَا حَمَلَ قَالَ سَعِيدٌ ^(٦).... -

^(٤)يَحْقِرْنَ صَحِيفَةً مَحْتَمَةً

وَأَنْظُرْنَ بِمَا فِيهِ فَكَاكَ الْخَاتَمِ

أَنَّ الْغُيُوبَ عَلَيْكُمْ مَحْجُوبَةٌ

إِلَّا يَظُنُّ جَاهِلٌ أَوْ عَالِمٌ ^(٨)

(١) فِي الْأَصْلِ «عَفَانَ» وَالْيَ خَرَّاسَانُ، وَ مَا كَتَبْتَهُ يَنْسَبُ الْمَقَامُ ۞

(٢) فِي الْأَصْلِ «بَعِيرٌ»، وَ أَنَّى أَظُنُّ أَنْ يَكُونَ «بَعِيرًا» ۞

(٣) فِي الْأَصْلِ شَيْبَةُ وَ الصَّحِيحُ شَيْبَةُ كَمَا مَرَّ فِي أَوَّلِ السَّنَدِ ۞

(٤) فِي الْأَصْلِ يَاضٌ وَ أَنَّى أَظُنُّ كَتَبَ ۞ (٥) فِي الْأَصْلِ يَاضٌ ۞

(٦) فِي الْأَصْلِ يَاضٌ ۞

(٧) لَعَلَّ هَذَا الْبَيْتَ يَكُونُ -

لَا تَحْقِرْنَ صَحِيفَةً مَحْتَمَةً وَ أَنْظُرْنَ بِمَا فِيهَا بِفَكَ الْخَاتَمِ

(٨) لَمْ يَفْهَمْ مَعْنَى هَذِهِ الْوَاقِعَةِ لِكَثْرَةِ الْيَاضِ ۞

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ سَلِيمٍ النُّعْمَانِيُّ نَا عَبْدَ اللَّهِ بْنَ
عَبْدِ الصَّمَدِ بْنِ أَبِي خَدَّاشٍ نَا مُحَمَّدُ بْنُ حُسَيْنٍ عَنْ هِشَامٍ عَنْ ابْنِ
سِيرِينَ قَالَ ^(١) اشْتَكَى رَجُلٌ فَوُصِفَ لَهُ لَبَنٌ ^(٢) الْجَوَامِيسُ فَبُعْثَ إِلَى
عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ ابْعَثْ إِلَيْنَا ^(٣) بِجَامُوسَةٍ قَالَ فَبُعْثَ إِلَى قِيَمِهِ
كَمْ ^(٤) جَامُوسًا لَنَا قَالَ تَسْعَاءُ قَالَ ابْعَثْ بِهَا إِلَيْهِ قَالَ فَلَمَّا آتَتْهُ قَالَ إِنَّمَا
رَدْتُ ^(٥) وَاحِدَةً قَالَ فَبُعْثَ ^(٦) إِلَيْكَ أَقْبَضُهَا كُلَّهَا *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا أَحْمَدُ بْنُ مَنْصُورٍ
الرَّمَادِيُّ نَا سُلَيْمَانُ بْنُ حَرْبٍ نَا حَمَادُ بْنُ زَيْدٍ عَنْ يَزِيدَ بْنِ حَازِمٍ
عَنِ الضَّحَّاكِ بْنِ مُسْلِمٍ عَنْ قُتَيْبَةَ بْنِ مُسْلِمٍ قَالَ كَانَ فِي ^(٧) مَكْرٍ ^(٨) دُمَاءٌ
فَاجْتَمَعُوا لَهَا فِي الْمَسْجِدِ الْجَامِعِ فَارْسَلَنِي ^(٩) ابْنِي إِلَى ضَرَارِ بْنِ
الْقَعْقَاعِ فَقَالَ لِي قُلْ لَهُ إِنْ قَوْمُكَ قَدْ اجْتَمَعُوا فِي هَذِهِ ^(١٠) الدَّمَاءِ
فَأَحْضِرْهُمْ قَالَ فَاتَيْتُهُ فَأَبْلَغْتُهُ فَقَالَ لِي ادْخُلْ فَدَخَلْتُ مَعَهُ فَدَعَا
بَغْدَائِهِ فَبِئْتِي ^(١١) بِسَفَرَةٍ عَلَيْهِ أَرْبَعَةٌ أَرْغِفَةٌ وَجِيئِي ^(١٢) بِقِصْعَةٍ فِيهَا

- (١) فِي الْأَصْلِ «اسْتَكَا» *
(٢) فِي الْأَصْلِ «جَامُوسِيَه» *
(٣) فِي الْأَصْلِ «وَاحِدَه» *
(٤) فِي الْأَصْلِ «إِلَيْهِ» وَ يَنَاسِبُ الْمَقَامَ «إِلَيْكَ» *
(٥) فِي الْأَصْلِ «مَكْر» وَ ظَنِّي «مَكْر» رَاجِعٌ مَعْجَمُ الْبُلْدَانِ ص ١٣٢ ج ٨ *
(٦) فِي الْأَصْلِ «رَمَا» وَ الصَّحِيحُ «دُمَاء» كَمَا يَجِبِي *
(٧) فِي الْأَصْلِ «إِنِّي» *
(٨) فِي الْأَصْلِ «الدَّمَا» *
(٩) فِي الْأَصْلِ «بِسَفَرَةٍ» *
(١٠) فِي الْأَصْلِ «بِقِصْعَةٍ» *
(١١) فِي الْأَصْلِ «بِقِصْعَةٍ» *

(١) مريس قال فكسر تلك الارغفة في ذلك (٢) المريس (٣) و دعا بزيت
فصبه عليه و قال لي اذنه فكل قال (٤) قلت له ما ارسلوني الى هذا
ما يرحون منه قال فاكل تلك (٥) الارغفة و رفع القصعة فحسى ما بقي
فيها ثم قال لباب البر و جب النخل و زيت الشام و ماء الفرات
هذه و الله هي الطيبات ثم قام معي فاتتهينا الى المسجد الجامع و هم
خلق قال فنظر الى عين الشمس فجعلها في ظهره ثم جلس قال
فجعلوا يتحولون اليه رجلا و رجلين حتى صاروا حوله ثم جعلوا
يتهاثرون و هو ينكت في الارض فلما انتصف النهار قال له
رجل يا ابن القعقاع (٦) الا تكلم اما ترى ما فيه قومك فقال او قد
احتجتم الى ذلك قالوا نعم فقال للطلوبين اما انتم (٧) فبراء و قال
للطالبيين حاكم الى قال فكانما كانت نارا طفيت فقاموا فتفرقوا
و ارسل الى (٨) آبل (٩) مأبله بالبادية (١٠) فودى تلك الديات *

(١) المريس كنظير الثريد و الثمر المروس في الماء او اللبن يقال تمر مريس -

اقرب الموارد ص ١٢٠١ *

(٢) في الاصل يياض و ظني ان يكون هنا « القصعة » او « المريس » *

(٣) في الاصل يياض و ظني هنا « و » *

(٤) في موضع « قلت له ما » يياض و ظني ما كتبه *

(٥) في الاصل يياض و ظني هنا « ارغفة » (٦) في الاصل القعقاع *

(٧) في الاصل برهم *

(٨) في الاصل « ابل » و الصحيح « آبل » *

(٩) في الاصل « مزابل » و الصحيح « مأبله » (١٠) في الاصل « فودا » *

خبر تركة الزير بن العوام
و مبلغ ما ورثه عنه ولده و ازواجه

و كان لعبد الله بن جعفر عنده اربعمائة الف فقال لابن
الزير ان شئت تركتها لكم *

حَدَّثَنَا ابوبكر احمد بن عبد الله بن محمد ^(١) من اصله
نا الحسين بن يزيد الجصاص نا ابو اسامة نا ^(٢) هشام بن عروة عن
ايه عن عبد الله بن الزير قال لما وقف ^(٣) يوم الجمل دعاني فوقف
الى جنبه فقال يا بني انه لا ^(٤) يقتل اليوم الا ظالم او مظلوم و اني
لا اراني الا سأقتل اليوم مظلوما و ان من اكبر ^(٥) همي لديني ^(٦) آفترى
ديننا يبق من مالنا شيئا قال فقال يا بُنَيَّ بَعِ مالنا و اقض ديني

(١) في الاصل يياض *

(٢) في الاصل موضع « نا هشام » ياض راجع عمدة القارى ص ١٥٠ ج ٢ *

(٣) في الاصل « اليوم » راجع عقد الفريد ص ٢٩٨ ج ٢ مصر *

(٤) في الاصل « لا يقبل » راجع الصحف المذكورة *

(٥) في الاصل « همي » راجع الصحف المذكورة *

(٦) في الاصل « آفترى » راجع الصحف المذكورة *

و اوصى بالثلث ^(١) و ثلثه لبنيه فان فضل بعد قضاء الدين شئ فثلثه لولدك قال هشام و كان بعض ولد عبد الله بن الزبير قد ^(٢) وازى بعض بنى الزبير ^(٣) خبيب و عباد قال و له ^(٤) يومئذ تسع بنات قال عبد الله بن الزبير فجعل يوصى ^(٥) بدينه و يقول يا بنى ان عجزت عن شئ منه فاستعن بمولاي عليه قال فو الله ما ^(٦) دريت ما اراد حتى قلت يا ابت من مولاك قال الله عز و جل قال فو الله ما وقعت فى كربة من دينه الا قلت يا مولى الزبير اقض عنه دينه فيقضيه قال و قتل الزبير و لم يدع ديناراً و لا درهما الا ارضين منها الغابة و احد عشر داراً بالمدينة و داران بالبصرة و دار بالكوفة و دار بمصر قال و انما كان دينه الذى كان عليه ان الرجل كان ياتيه بالمال يستودعه اياه فيقول الزبير لا و لكن هو سلف

(١) فى الاصل « اوصى بالثلث و ثلثه » لا يستقيم المعنى و الصحيح ما فى البخارى « اوصى بالثلث و ثلثه لبنيه » ص ٢٣١ ج ١ باب بركة الغازى فى ماله .

(٢) فى الاصل « وازا » راجع البخارى الصفحة المذكورة .

(٣) فى الاصل خبيب راجع البخارى تلك الصفحة .

(٤) فى البخارى تسعة بنين و تسع بنات راجع هذا الباب .

(٥) فى الاصل مدينه راجع البخارى ص ٢٣١ ج ١ و رياض النظره ص ٢٤٢

ج ٢ مصر .

(٦) فى الاصل دويت - البخارى تلك الصفحة .

(١) انى اخاف عليه الضيعة و (٢) ما ولى اماره قط و لا (٢) جباية
 و لا خراج و لا شى الا ان يكون فى غزوه مع رسول
 الله صلى الله عليه و سلم و مع ابى بكر و مع عمر و مع عثمان
 قال عبد الله بن (٣) زبير فحسبت ما كان عليه من الدين فوجدته
 النى الف و مائتى (٤) الف قال فلقي حكيم بن حزام عبد الله بن الزبير
 فقال يا ابن اخى كم على اخى من الدين قال فكتمه فقال مائة الف
 فقال و الله ما ارى اموالكم تسع لهذه قال فقال عبد الله افرأيت
 ان كان النى الف و مائتى الف قال ما اريكم تطيقون هذا فان عجزتم
 عن شى منه (٦) فاستعينوا بى قال و كان الزبير اشترى الغابة بسبعين
 و مائة الف فباعها عبد الله بالنى الف و ستمائة الف ثم قام فقال
 من كان له على الزبير شى فليوافينا بالغابة قال فاتاه عبد الله بن جعفر
 و كان له على الزبير اربعمائة الف فقال لعبد الله بن الزبير ان شئت

-
- (١) و فى البخارى ص ٣٣١ ج ١ و رياض النظرة ص ٢٤٣ ج ٢ « فانى اخشى »
 (٢) فى الاصل « ما لى » و فى البخارى فى هذا الباب « و ما ولى » و فى تهذيب
 ابن عساکر « لم يول » ص ٣٦٨ ج ٥ ط روضة الشام
 (٣) فى الاصل رياض راجع التهذيب ص ٢٤٣ ج ٥
 (٤) فى الاصل رياض راجع البخارى ص ٣٣١ ج ١
 (٥) فى الاصل « الفا » راجع البخارى تلك الصفحة
 (٦) فى الاصل « فاستعينواتى » و الصحيح « بى » راجع البخارى هذا الباب

تركها لكم فقال عبد الله بن الزبير لا فقال ان شئتم جعلتها فيما توخرون
ان اخرتم قال عبد الله لا قال فاقطعوا الى قطعة قال عبد الله من ههنا
الى ههنا قال فباع منها فقضى دينه فاوفاه وبقى منها اربعة اسهم ونصف
قال فقدم على معاوية وعنده عمرو بن عثمان والمندر بن ^(١) الزبير
وابن زمعة قال فقال له معاوية كم قومت الغابة ^(٢) قال كل سهم بمائة
الف قال فكم بقي منها قال اربعة اسهم ^(٣) ونصف فقال المندر
ابن الزبير قد اخذت سهما بمائة الف وقال ابن زمعة ^(٤) قد اخذت
منها سهما بمائة الف فقال معاوية كم بقي قال ^(٥) سهم ونصف قال
قد اخذته بخمسين ومائة الف قال فلما فرغ ابن الزبير من قضاء
دينه قال بنو الزبير اقسم بيننا ميراثنا قال لا والله لا اقسم بينكم
حتى انادى بالموسم اربع سنين الا من كان له على الزبير دين فليأتنا

(١) في الاصل يياض راجع البخارى تلك الصفحة •

(٢) في الاصل يياض راجع البخارى ص ٣٣١ ج ١ •

(٣) في الاصل « و السيف » و الصحيح نصف راجع البخارى باب بركة الغازي

في ماله •

(٤) في الاصل « قال » و الصحيح « قد » راجع البخارى تلك الصفحة •

(٥) لم يذكر المصنف ما اخذ عمرو بن عثمان ولا يستقيم الحساب الا به

في البخارى قال عمرو بن عثمان قد اخذت سهما بمائة الف راجع باب بركة الغازي

في ماله ص ٣٣٢ ج ١ •

1934]

Kitāb al-Askhīyā' of ad-Dāraqūṭnī

141

(١) فلذقنه قال فجعل كل سنة ينادى بالموسم فلما مضت اربع سنين
قسم بينهم قال و كان للزير اربع نسوة و رفع الثلث (١) فاصاب كل
امرأه الف الف و مائتا الف قال فجميع ماله (٢) خمسون الف (٣) الف
و مائتي ألف *

حَدَّثَنَا ابو صالح الاصبهاني قال انا يحيى بن مدرك اخبرنا
ابو اسامة عن هشام بن حسان عن ابن سيرين قال (٤) جلب رجل
من التجار سكرا الى المدينة فكسد عليه فبلغ عبد الله بن جعفر فامر
(٦) قهرمانه ان يشتريه و ان (٤) ينهبه الناس *

حَدَّثَنَا محمد بن مخلد نا ابراهيم الحربي نا حماد عن هشام
عن محمد ان رجلا جلب سكرا الى المدينة فكسد عليه فقالوا له

-
- (١) في الاصل « فليقنه » راجع البخارى باب المذكور *
(٢) في الاصل « و اصلب » راجع الصفحة المذكورة في البخارى *
(٣) في الاصل خمسين راجع الصفحة المذكورة من البخارى *
(٤) لفظة « الف » هنا ليست في الاصل و لا يستقيم الحساب الا به في الاصل
هكذا « فجميع ماله خمسين الف و مائتي الف » و في البخارى فجميع ماله خمسون الف الف
و مائتا الف ص ٢٢٢ ج ١ *
(٥) في الاصل « حمل » و في الاصابة ص ١١ ج ٢ كلكته عن افراد الدارقطني
بهذا السند و المتن « جلب » و في تهذيب تاريخ ابن عساكر ايضا كذلك ص ٢٣٨ ج ٤ *
(٦) في الاصل « قهرمانه » و الصحيح « قهرمانه » راجع الاصابة ص ١١ ج ٢ *
(٧) في الاصل « ينهبه » و الصحيح « ينهبه » الاصابة ص ١١ ج ٢ كلكته *

(١) بعہ لعبد الله بن جعفر فاتاه فاشتراه (٢) بدوازده و قال من

(٢) اخذ شيئا فهو له فقال الرجل اخذ معهم قال خذ *

حَدَّثَنَا ابراهيم بن حماد بن اسحق نا عبد الله بن ابي سعد

نا احمد بن عيسى المصرى حدثني مومل بن عبد الرحمن بن عباس

ابن عثمان بن ابي العاص الثقفي حدثني سهل ابو حريز مولى المغيرة

عن ابن شهاب عن عروة عن عائشة قالت دخل على رسول الله

صلى الله عليه وسلم و انا اتمثل بهذين البيتين -

(٣) ارفع ضعيفك (٤) لا يحل بك ضعفه

يوما فقدركه العواقب ما جنى

يجزيك او يثنى عليك و ان من

اثنى عليك بما فعلت فقد جزى

(١) في الاصل ياض راجع التهذيب ص ٣٣٨ ج ٢ *

(٢) في الاصل «ده دوازده» و اعل الصحيح «دوازده» كلمة فارسية *

(٣) في الاصل ياض راجع التهذيب ص ٣٣٨ ج ٢ *

(٤) هذا البيتان في الاصل هكذا -

ارفع ضعيفك لا يحلف بك ضعفه يوما فيدركه العواقب قد نما

يجزيك او يثنى عليك و ان من اثنى عليك بما فعلت كن جزى

و انما صحتهما بما في عقد الفريد ص ٢٢ ج ١ و ص ٨٥ ج ٣ مصر *

(٥) في الاصل يحلف بك و الصحيح يحل بك او يجيزك راجع عقد الفريد

ص ٨٥ ج ٣ و ص ٢٢ ج ١ مصر *

فقال ردى على قول اليهود قاتله الله أتاني جبريل عليه السلام برسالة
من ربي عز وجل إيا رجل صنع إلى أخيه صنعة فلم يجد له جزاء
إلا الدعاء أو الثناء فقد كافاه *

حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ عَلِيٍّ بْنِ إسماعيل الأيلي نا يحيى

ابن عثمان بن صالح نا محمد بن حازم بن عبد الله بن حازم الكوفي .
قبل العشرين و المائتين نا أبو حريز عن حسين الأيلي عن هشام
ابن عروة عن أبيه عن عائشة قالت قال لي النبي صلى الله عليه وسلم
يا ^(١)عائشة كيف قال الشاعر قال قلت بابي و أمي يا رسول الله
قال -

ارفع ^(٢)ضعيفك لا يحل بك ضعفه * يوما فتدركه العواقب ما ^(٣)جنى
^(٤)يحزبك او يثني عليك و ان من * اثني عليك بما فعلت فقد جزى
قال النبي صلى الله عليه وسلم ما لليهودى قاتله الله لقد جاءني جبريل
برسالة من ربي عز وجل ^(٥)و قال يا محمد من ^(٦)اصطنع إلى أخيه

(١) في الاصل يياض و ظني هنا ، يا عائشة ، لاقتضاء المقام *

(٢) في الاصل يياض *

(٣) في الاصل ، قديما ، راجع عقد الفريد ص ٣ ج ١ و ص ٨٥ ج ٣ *

(٤) في الاصل يياض راجع الصفحة المذكورة من عقد الفريد *

(٥) في الاصل ، عن رجل ، راجع ما قبله *

(٦) في الاصل اصطنع *

صنعة فلم يجد ما يكفيه الا الثناء و الجزاء فقد كافاه - حسين هو
ابن رستم الابلئ اثني عليه مالك بن انس *

حَدَّثَنَا الْقَاضِي الْحُسَيْنُ بْنُ إِسْمَاعِيلَ نَا عَبْدَ اللَّهِ بْنُ أَبِي سَعْدٍ
حَدَّثَنِي أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسَيْبِيُّ قَالَ حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ
ابْنُ الْمُعْتَمِرِ بْنِ عِيَّاضَ بْنِ حَمْنٍ بْنِ عَوْفٍ بْنِ أَخِي عَبْدِ الرَّحْمَنِ بْنِ
عَوْفٍ قَالَ حَدَّثَنِي حَمِيدُ بْنُ ^(١)مَعْيُوفٍ الْحَمَصِيُّ عَنْ أَبِيهِ قَالَ كُنْتُ
فِي مَنْ حَضَرَ الْحَكَمُ بْنُ الْمُطَلِّبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ ^(٢)بِمَنْبِجٍ وَهُوَ
يَجُودُ بِنَفْسِهِ وَ لَقِيَ مِنَ الْمَوْتِ شِدَّةً فَقُلْتُ أَوْ قَالَ رَجُلٌ مِمَّنْ حَضَرَ
وَ هُوَ فِي غَشِيهِ اللَّهُمَّ هَوِّنْ عَلَيْهِ فَإِنَّهُ كَانَ وَ كَانَ يُثْنِي عَلَيْهِ قَالَ فَافَاقَ
فَقَالَ مِنَ الْمُتَكَلِّمِ فَقَالَ الْمُتَكَلِّمُ أَنَا قَالَ فَإِنْ مَلَكَ الْمَوْتُ يَقُولُ لَكَ أَنِّي
بِكُلِّ سَخِي رَفِيقٍ قَالَ ^(٣)وَ كَأَنَّمَا كَانَتْ فَتِيلَةً أَطْفِئْتَ قَالَ الْقَاسِمُ بْنُ مُحَمَّدٍ
فَلَمَّا بَلَغَ مَوْتَهُ ابْنُ هَرْمَةَ ^(٤)رَثَاهُ فَقَالَ -

(١) فِي الْأَصْلِ «مَعْيُوفٌ» وَ الصَّحِيحُ «مَعْيُوفٌ» رَاجِعُ تَهْذِيبِ تَارِيخِ ابْنِ عَسَاكِرَ
ص ٢٠٣ ج ٢ رُوضَةُ الشَّامِ *

(٢) فِي الْأَصْلِ «بِمَنْبِجٍ» رَاجِعُ التَّهْذِيبِ الْمَذْكُورِ ص ٢٠٣ ج ٢ وَ مَعْجَمُ الْبُلْدَانِ
لَفْظَةُ مَنْبِجٍ *

(٣) فِي الْأَصْلِ «كَانَ» فَانْمَا وَ الصَّحِيحُ مَا كُتِبَتْ رَاجِعُ الصَّفْحَةِ الْمَذْكُورَةِ
مِنَ التَّهْذِيبِ *

(٤) فِي الْأَصْلِ «وَ رَثَاهُ» وَ الصَّحِيحُ «رَثَاهُ» *

(١) سالوا عن الجود و المعروف اين هما
 (٢) فقلت انهما ماتا مع (٣) الحكم
 ماتا مع الرجل الموفى بذمته
 يوم الحفاظ اذا لم يوف (٤) بالذمم
 ماذا (٥) بمنيج لو (٦) تنبش (٧) مقابرها
 من (٨) المقدم بالمعروف و الكرم

قَرَى على عبد الله بن محمد بن عبد العزيز و انا اسمع (٩) حدثكم
 (١٠) داؤد بن رشيد نا الوليد عن ابن لهيعة عن ابي الاسود عن (١١) عروة

-
- (١) في الاصل « سالا » تهذيب تاريخ ابن عساكر ص ٢٠٣ ج ٢ *
 (٢) و في التهذيب « فقليل » ص ٢٠٣ ج ٢ *
 (٣) في الاصل ياض راجع تهذيب ابن عساكر ص ٢٠٣ ج ٢ *
 (٤) في الاصل ياض - تهذيب ابن عساكر ص ٢٠٣ ج ٢ *
 (٥) في الاصل « بمنيج » راجع الصفحة المذكورة من التهذيب *
 (٦) في التهذيب « تنشر » ص ٢٠٣ ج ٢ *
 (٧) في التهذيب « قبورهم » *
 (٨) في الاصل التهدم و الصحيح ما كتبه راجع الصفحة المذكورة من التهذيب *
 (٩) في الاصل حدثكم *
 (١٠) في الاصل « دواد » و الصحيح « داؤد » كما ياتي في الاسناد بعده *
 (١١) في الاصل عزوه و الصحيح « عروه » راجع اسد الغابة ص ١٢٨ ج ٦ *

ابن الزبير ان عبد الرحمن بن عوف اوصى بخمسين الف دينار
في سبيل الله و كان الرجل ^(١) يعطى الف دينار *

قُرِي على عبد الله حدثكم داؤد نا ^(٢) الوليد عن سعيد بن
عبد العزيز ان مكحولاً ^(٣) أعطى مرة من ذلك عشرة آلاف دينار
فكان يعطى الرجل من اصحابه خمسين ديناراً ثمن الفرس قال سعيد
و كان مكحول يقول اذا أعطيت فاجبر *

حَدَّثَنَا محمد بن خالد نا ابراهيم بن اسحق الحرابي نا سعيد
ابن سليمان نا اسحق بن كثير نا الوصافي قال كنت عند ^(٤) ابي جعفر
فقال ^(٥) يدخل احدكم يده في كم اخيه او كيسه فياخذ حاجته قلنا
لا قال ما انتم باخوان *

حَدَّثَنَا على بن محمد المصرى نا داؤد بن سليمان بن ابى

(١) في الاصل « يعطا » و الصحيح « يعطى » لاقتضاء المقام راجع اسد الغابة

ص ١٢٨ ج ٦ *

(٢) في الاصل « للوليد » و الصحيح « الوليد » لما مر في الاسناد *

(٣) في تذكرة الحفاظ ص ١٠٢ ج ١ حيدر آباد كما في الكتاب و في مذكرات الذهب

لابن عماد ص ١٣٦ ج ١ ط ١٣٥٠ و امرأة الجنان ص ٣٣٣ ج ١ حيدر آباد « اعطوا » *

(٤) هو محمد بن على راجع محاضرات الادباء للراغب ص ٦ ج ٢ *

(٥) في محاضرات الادباء « يدخل » ص ٦ ج ٢ *

حجر^(١) انا ابراهيم بن المنذر نا اسحق بن جعفر بن محمد حدثني
عبد الله بن جعفر عن ام بكر عن المسور بن مخرمة ان عبد الرحمن
ابن عوف باع^(٢) كريمة من عثمان باربعين الف دينار فامر عثمان
ابن عفان عبد الله بن ابي صرح فاعطاه الثمن فقسمه بين ابي زهرة
و بين فقراء المسلمين و ازواج رسول الله صلى الله عليه و سلم قال
المسور فاتيت عائشة رضى الله عنها بنصيحها فقالت ما هذا فقلت بعث
به عبد الرحمن فقالت قال رسول الله صلى الله عليه و سلم لا يحنو
عليكن بعدى الا^(٣) الصابرون سقى الله ابن عوف من سلسيل الجنة *

حدثني عيسى بن موسى الهاشمي نا محمد بن خلف بن
المرزبان قال حدثني ابو محمد البلخي نا عبد الله بن الربيع بن سعد
ابن زرارة قال حدثني معاوية بن ابي معاوية الهروي قال لما أُشيد
عبد الملك قول عبيد الله بن قيس *
انما مصعب شهاب من الا * له تجلّت وجهه^(٤) الظلما

(١) رياض في الاصل و في ظني هنا «انا» اي اخبرنا *

(٢) في الاصل «كيدمه» و لعل الصحيح «الكريمة» اي ارضا كريمة كما
في طبقات ابن سعد ج ٣ قسم ١ ص ٩٣ و الرياض ص ٢٨٤ باع عبد الرحمن بن عوف
ارضا له من عثمان الخ و يحتمل ان يكون اسم ارضه الخاصة *

(٣) راجع طبقات ابن سعد ص ٩٣ ج ٣ قسم ١ و الرياض ص ٢٨٤ *

(٤) راجع خزائن الادب ص ٢٦٦ ج ٣ الشعر و الشعراء ص ١٣٠ دائرة المعارف

للبتاني ص ٦٨٩ ج ١١ *

(١) هدر دمه وامر ان ينادى عليه من جاء به فله الف دينار قال
 عبيد الله بن قيس فسمعت النداء و انا فى بعض (٢) ازقة دمشق
 فلحقنى الجزع الى اب دخلت ذربا لا منفذ له و اذا فى صدر
 الدرب دار و باب مفتوح فدخلت و صعدت (٣) فتبصرت فى صاحبة
 الدار فامرت جاريتها باصعاد ماء و (٤) ظننت انى اريد الطهور
 فصعدت الجارية فوضعت الماء و انصرفت فلما ابطيت عن النزول
 قالت هذا رجل خائف اصعدى له الضيافة فصعدت (٥) ببساط
 و فراش و طعام فاقت فى ذلك اربعة اشهر (٦) يغدى على و يراح
 بما احتاج اليه ثم دفعت الى مائتى دينار و قالت عليك بعد الله بن
 جعفر قال فخرجت فوافيت المدينة و دخلت على عبد الله بن جعفر
 (٧) مثلثا فلما (٨) جلست بين يديه (٩) كشفت العمامة و سلّيت فقال

٢ (١) فى الاصل تذر راجع الاغانى ص ١٨٥ ج ٢ *

(٢) فى الاصل اركة *

(٣) فى الاصل «محصرت» و ظنى «فتبصرت» *

(٤) فى الاصل «ظننت» و المقام يقتضى «ظنت» *

(٥) فى الاصل «بساط» *

(٦) فى الاصل لندوا على راجع كتاب الاغانى ص ١٥٤ ج ٢ *

(٧) فى الاصل «مثلثا» و الصحيح «مثلثا» لاقتضاء المقام *

(٨) فى الاصل «مثلث» راجع الاغانى ص ١٥٤ ج ٢ *

(٩) فى الاصل «فسفت» الاغانى ص ١٥٤ ج ٢ *

1934]

Kitāb al-Askhiyā' of ad-Dāraqūṭnī

149

عبيد الله قلت نعم قال امير المؤمنين ساخط عليك و انت تدخل
 على قلت قد دخلت دارك و صرت في جوارك و وقعت عينك
 على فاجرنى اجارك الله فنكس راسه ساعة ثم دعى بعبد فقال انزل
 هذا عندك و احسن اليه الى ان تشفع له عند امير المؤمنين ^(١) فأمنى
 و قال لا ياخذن عطاء قال فقلت لعبد الله بن جعفر و ما ^(٢) ينفعني
 امانى و قد تركنى حيا كيت فقال عبد الله بن جعفر كم بلغت
 من السن قلت ستين سنة قال فكم عطاءك قلت ^(٣) الف درهم
 في كل سنة ^(٤)

(١) في الاصل « فامنى » و الصحيح - آمنى - الاغانى ص ١٥٨ ج ٣
 (٢) في الاصل « و ما ينفعين ايانى و قد تركنى » و صححتها آخذاً عن الاغانى

ص ١٥٨ ج ٣

(٣) و في الاغانى الفا درهم ص ١٥٨ ج ٣
 (٤) تم الكتاب بهذه الواقعة و في النسخة مقدار نصف الصفحة سقط و في
 الاغانى بعده « فامر له باربين الف درهم و قال ذلك لك على الى ان تموت الخ » و بين
 سياق المصنف و صاحب الاغانى اختلاف يسير ص ٨-١٥٤ ج ٣ و راجع ايضاً خزانة
 لادب ص ٦٦ ج ٣

تم الكتاب

ARTICLE No. 8.

The Māṇḍā Festival of Chota Nagpur.

By K. P. CHATTOPADHYAY and N. K. BASU.¹

The Māṇḍā festival described below is not mentioned in any work on the Muṇḍās or Orāons nor in any other published work.² From the detailed description given it will be clear that the Māṇḍā festival is similar to the Grahakaran and Chaḍak festivals in Bengal. Full particulars of the Māṇḍā ceremonial have been given, as from the point of view of culture contact, intimate details showing similarities and divergences are specially important. Otherwise the proper procedure would have been to describe the Māṇḍā festival in terms of the better known Chaḍak festival. As however there is no detailed account of the Chaḍak or Grahakaran festival in English or Bengali, this is not possible. Our work was among Hinduised Muṇḍās, and we were able to secure the help of an intelligent Muṇḍā youth, named Sukhnā, who understood Bengali, spoke a fair amount of Hindi and was also well-versed in Muṇḍāri lore. He is a Bhuinhār of the village of Morābādi and was Pāhān for several years under the special electoral system found in this village. The accuracy of Sukhnā's statements, regarding all matters not capable of direct observation, was checked by obtaining separate accounts from his co-villagers by dint of careful examination. Thus in the case of certain accounts of the Māṇḍā festival, no less than ten people were examined separately to corroborate his account. Among these were the officiating priest of the ceremony, the village barber, and the drummer. It might be mentioned also that Sukhnā himself had gone through the ceremony every year for the previous ten years.

The actual ceremony was observed in full in 1924 by us personally in three villages, Morābādi, Hātmā, and Hochar, all to the north of Ranchi city and again in part in 1925 at Tāṭisilwāi. It was further ascertained that the festival is held in places widely separated like Būṇḍu, Hūḍru, and Jagannāthpur. A number of other villages in this district were visited and the

¹ The data were mostly collected in 1924 by both the writers—the first of whom was then a lecturer of the Calcutta University and his collaborator his pupil in the Post-graduate classes. The first writer is responsible for the actual writing of the report.

² The ceremony is not mentioned by Rai Bahadur S. C. Roy in his monographs. In addition we were definitely told by him that it is absent among the non-Hinduised Muṇḍās and Orāons. In villages where Hindus were present, we found castes like Teli, and Kumhar joining in the fire walk. This was found to be the case in Hochar.

presence of Devithān (worship-place of Devi) and Mahādeo-thān or deothān (worship-place of Mahādeo), described hereafter, was ascertained. As the priests to these villages were common to Morābādi we did not think it necessary to witness the actual ceremony, which is performed in accordance with the priest's directions in every case.

In all the villages north of Ranchi except Morābādi, the festival has been in force as far back as the oldest people can remember and it is said to have flourished also in the time of their fathers and grandfathers.¹ In the case of Morābādi, the festival is of recent origin and an account is available as to how it came to be introduced.

The story will be narrated as far as possible in the style used by our informants.

Origin.—In the beginning there was no Mahādeo (Mahādev) at Morābādi; but there were two Mahādeos in Baḍgaiñā (north of Morābādi). One was worshipped in connection with the Māṇḍā; the other, very few worshipped. Some people of Morābādi wanted to have Mahādeo in Morābādi; but he would not come. Once Sukhnā and his boon companion (juḍi) Sohrā had *bhar*, a trance caused by possession of a deity or spirit,² and became devotees (Bhakat or Bhoktā). They took no meat, fish nor wine, nor any food cooked by others. At night they went to worship Mahādeo, praying to him to come to their village, but to no avail. They however continued to remain Bhoktā and to offer worship to Mahādeo. This went on for three months. In the meantime a wicked man of the village (sorcerer) magically caused a snake to bite Sohrā and thus killed him. This was because he was jealous of their having *bhar* and likelihood of success in bringing the god. Then Sukhnā was afraid and went to four other young men, two of whom were great friends of his, and told them how he and Sohrā had tried to bring the deity but had not succeeded. Would they help him? They said they would. Then all became Bhakats and went to Mahādeo at night. These four men are Sukhrā, Prahlād (these two are dead now), and Gopāl and Khutiā.

After three nights they had a dream (they all had it) that the god would come to their village and appear in some place south of their *devi-thān*. Next morning, behold! the

¹ At Hātmā, we were told, the festival had fallen into disuse some years back; but after it was taken up by the Morābādi people, it was revived in Hātmā.

² Spirit possession known as *bhar* has been described by other writers. The person possessed rolls his eyes and moves his head somewhat wildly and mutters words which indicate the nature of the possession. The person may also behave violently. I witnessed a seizure of this kind at Morābādi. It was exactly similar to the *bhar* observed in Calcutta and elsewhere.

god was under the *pipal* tree (*ficus religiosa*). They started worshipping it, but the old men of the village scoffed at them, saying, 'It is no god; it has no power'. But the youngsters went on worshipping and gradually the old men saw how all boons asked of this Mahādeo were miraculously granted. They also had dreams from Mahādeo and finally came to be convinced of the genuineness of the deity. It was now nearly a year from the time of the coming of the god (some time in summer) and the Māṇḍā was celebrated with great eclat. The original five worshippers vowed to offer a goat to the deity each 5 years whether the Māṇḍā went on or not. This year is the second occasion of offering a goat.

According to another version, the actual advent of the deity took place in a different way. The worshippers dreamt that the Mahādeo was asking for certain offerings. They offered these and laid a *chādar* or body cover before the image. It fell of its own accord into the sheet. It was thus brought to Morābādi.

THE DEITY.

The Deothān.—The place of worship of Mahādeo or the *deo-thān* as it is called, is generally at one end of the village. In the villages where Mūṇḍās are numerous, the *deo-thān* is in the village grove. Elsewhere it is in a clearing. The *deo-thān* is a raised platform under a *pipal* or *gulanča* tree faced with brickwork. There are no sheds above. In the middle of the raised square, generally at the base of the tree, is a cylindrical piece of stone fixed upright into a slot chiselled out on a slab fixed in the earth. The edges of the slot are slightly raised. It is undoubtedly the usual *liṅgam* and *yoni* arrangement. Over the *liṅgam* is an earthen pot, suspended from a bamboo frame. Water drips from an aperture at its bottom on the head of the *liṅgam*. We were informed that the latter is not the actual stone, but is merely chiselled out from a block of stone (chlorite or quartzite). The actual god is one of a heap of round (quartzite) stones, placed near it, generally to the east of the *liṅgam*. This heap is called the abode of the 36 *yoginis*.¹

Pārvatī.—To the right of Mahādeo and next to it was an image of Pārvatī, made of wood. It looked like a panel torn off some door, the top rudely fashioned to represent a human head. No attempt is made to indicate eyes, ears or mouth. Hands and feet were represented by projecting pieces of wood at the sides, looking like crossbars of a panel. On the

¹ At Hātmā there was no such heap. A portion of the *gulanča* trunk (under which the Mahādeo stands) was gnarled and knobby. This was smeared with vermilion and called the abode of 36 *yoginis*. *Yoginis* are female spirits.

body were stuck a number of iron nails. The whole was smeared with vermilion.

At Morābādi there were two other deities nearby. Next to the Mahādeo, on his left, about a yard away, was a large piece of quartzite in a small enclosure on the ground. Further eastward was a pole of sākhuā wood stuck upright in the ground. The top was carved to represent a conventionalized human figure. The stone deity is known as Kāl-Bhairav or Bhairo Betāl; the pole as Mahābirji or Hanumānji. In the other villages we could not find either of these deities. The priests, on being asked, said that these deities ought to be present near Mahādeo-thān but they were generally put in position at the time of ceremony, or merely a portion of the ground dedicated to them and the worship performed as usual. To the east of the pipal tree are stuck upright a number of bamboo sticks with red pennants. In addition to these deities there is one other who is of the same importance as Mahādeo. This is the Devī. Her place of worship is situated either to the north or south of the Mahādeo-thān. More correctly speaking, it is the latter place which should be described in terms of orientation with respect to the former. For the Devī is admittedly of more ancient origin than the Mahādeo. In some places the Devī has a square shed erected above her image; in others a more show is made of it by putting some kind of cover on the gulancha tree under which the devithān is situated. In Morābādi the Devī has been honoured with a cubical structure of brick, open on four sides and having a flat masonry roof. This was set up by a son of the Nāgmaṁsī Rājā of Rāntoo as a token of gratitude. Formerly when the Devī had not been specially worshipped by him, his children had died young. But now, through her grace his children no longer meet with an untimely death.

* The deity consists of a low mound of earth, ellipsoidal in shape, the major axes running north and south. It is smeared with vermilion. On the top are stuck a number of iron trīśūlas (tridents); on these lie some flowers (gulancha), bead necklaces, doricāmri (ribbon for plaits), and khāru (iron bracelets covered with red lac, worn by Hindu women as a sign of wifehood) and some pebbles. These are mounted by worshippers on the deity with a prayer that the boon wished for may be granted. When the petition is successful, the pebbles, etc., are taken down and the offerings vowed are made. A pennant, like those described earlier, stands before the eastern entrance of some villages.

THE FESTIVAL.

At the present time, the festival is held in summer, during the months of Chait, Baiśākh and Jeth (April-June). The

NOT TO BE ISSUED

1934]

The Māṇḍā Festival of Chota Nagpur

155

exact date depends on the state of funds of the villagers and also on the convenience of the priest. Some time before the festival, the devotees chosen by the deity are marked out by having trances and becoming possessed by the god. In addition to these, there are some who have their vows to fulfil in return for boons granted to them by the Mahādeo. All these men are called Bhakats or Bhoktās, *i.e.* devotees. Women cannot become Bhoktās. The principal ceremony lasts for three days. On the first day the Bhoktās are invested by the officiating priest—invariably a Rāmāit Gossāin—with a *janeo* (sacred thread of the twice-born) of cotton thread. From this time the Bhoktās give up eating meat, fish, salt, turmeric and other spices. They may partake only of rice, fruit, milk and sweets on the day of investiture. The next two days they fast, those unable to observe a complete fast taking a little milk or sweets.

From a few days before the ceremony, the Bhoktās gather at the deothān and worship the god. They also put on their special dress and carry the Pārvati Devī from house to house collecting money for the festival.

Dress.—Every Bhoktā wears on his head a turban (usually new), with a long tail. The turban is secured to the chin with a band of red cloth which goes round the head and chin. Necklaces of beads are worn on the neck. Broad bands of beads cross the body from right to left in the form of a X. Over the waist, covering the abdomen up to the base of the chest, there are a number of white or sometimes coloured strips of cloth interlinked in a curious fashion so as to give a ribbed effect (Plate 7, fig. 3). The garment is a piece of coloured cloth—in the cases observed, red or yellow—worn like a *loongi*, *i.e.* just wound round the waist. There was no tucking in as for the *dhoti*. On the arms are bound a large number of coloured strips of cloth of considerable length, the free ends nearly reaching the ground when the hand hangs down. On the ankles are anklets and *ghuṅghurs* or small bells. Besides this dress each Bhoktā has a cane stick in his hand. Many of them have also a *chāmar* (peacock-feather fan or yak-tail brush), and a few were seen with shields as well. The faces and bodies of the Bhoktās are smeared with rice-flour solution.

In this dress, the Bhoktās go about accompanied by the drummer, and carrying Pārvati. On entering a house, the Bhoktās lay their sticks on the ground and place the goddess on these.¹ The housewife burns some incense before the goddess, on a tile, offers some bel leaf and gulancha flowers, places a red bangle on one of the projecting pieces (left,

¹ The Devī proper is different from Pārbati as noted perviously.

NOT TO BE ISSUED

upper) and then hangs it on one of the nails driven into the body of the Pārvati. The nails are then smeared with vermilion. If the house is that of a *Lohar* (blacksmith), one or more fresh nails are driven into the wooden body of the goddess. We could not ascertain any rules governing the number of nails driven in, in any particular house or year. Finally, some rice is sprinkled on the cloth covering the deity and a Bhoktā takes the image on his head. Water is poured on the body and head of the goddess, and as it flows down the lower extremities, children are made to receive the fluid on their head in turn. The Bhoktās dance a good deal in these rounds of house to house visits, time being kept to the beat of the drum.

On the day of the festival an enclosure is put up round the Mahādeoṭhān and women are not allowed to go inside. The Mahādeo is encircled by an earthen dam about a cubit high and this is filled with water. The pot hung above the deity is also filled with water and this drips constantly on the head of the Mahādeo and into this earthwork. The idea is to keep the Mahādeo immersed in water throughout the festival, as otherwise the Bhoktās will feel thirsty. Certain other arrangements of a more practical nature are made to keep the Bhoktās cool. Frequent bathing in the village tank is prescribed—with a certain amount of ceremony. On its bank, close to the water, is raised a mud platform about 3" high, in the shape of a conventionalized human figure, sprinkled with rice-flour solution and smeared with vermilion. Incense is burnt on a tile near it. When bathing, the Bhoktās keep their sticks on it.

In addition, for each Bhoktā there is Sokthāin who sprinkles water on him from time to time. The Sokthāip is a woman, generally of the kin of the Bhoktā. Usually she is the sister or mother, rarely the wife. The Sokthāins fast on the second day of the festival. They bathe in the tank and burn some incense on the tile by the platform on the bank, already mentioned. A brass water-pot (*lotā*) carried by them is bur-nished with earth, washed, filled with water, and the surface smeared with rice-flour solution. Vermilion marks are made on the neck of the water-pot (groups of three vertical lines), a chaplet of gulancha flowers put round it and a mango twig placed in it. The pot is then carried on the head to the deothān.

Towards the evening of the second day, the Bhoktās stand in a line facing east before the devīthān, invoking the Mahādeo, the drums and trumpets beat, the *Hajam* or barber brings the accessories and the priest burns incense, uttering mantras (incantations). As the worship is finished, the Bhoktās squat on the ground, facing Mahādeo, one behind the other in an unbroken line. Helped by two assistants, the priest gets up

on the shoulder of the last man near the devithān and walks along on this human pathway. Those who have already been trod upon by the priest get up and run forward to take their places in front. In this way the priest walks round the Mahādeo and Devī and back to Mahādeo again on the shoulders of the devotees, till he comes back to the place from which he started. This part of the ceremony is said to be observed in Tāṭisilwāi whence the Rāmāit Bairāgi or Goṣāin of Morābādi comes. It was witnessed by us at the latter place. Elsewhere this did not form part of the ceremony. It is known as *kāndhāyā* or shouldering. As soon as *kāndhāyā* was finished, the devotees hopped off on one leg to Mahābir, caned him once and walked back to the devithān whence they had started.

The Bhoktās again stand in a row, holding their sticks horizontally, each man grasping together his own and those of his two neighbours on both sides. The whole line bows down to the earth, bending from the waist and rises again as one, moving sideways towards the Mahādeo, going round it like a gigantic snake, chanting all the while the name of Mahādeo and Devī. As the starting point is reached, the line breaks and each man hops off to cane Mahābir and walks back to the devithān. This is known as *betjori* or joining the canes. A general bathing now takes place. On their return, the Bhoktās lie down on the ground in their dripping clothes, flat on their backs, heads to the east and the hands joined in prayer. The priest having blessed them by sprinkling water on them, they all roll round and round over the path invoking Mahādeo, till they reach the Mahādeoṭhān. They now hop off to go round and cane Mahābir as usual. This is known as *lotan* or rolling. All this time Sokthāins sprinkle water on their heads with the mango twigs. The Bhoktās now touch the fire before Mahādeo, put a little ash on Mahādeo and smear each other with ashes. The devī and the priest also come in for a share of this. The pāt Bhoktā or chief devotee (who is to walk first over the fire mentioned later on) takes a little water from each Sokthāin and pours it into the earthen dam round Mahādeo. The Sokthāins also pour what remains in their pots into this reservoir.

Hāndel Sevā or Hindol.—After an hour or so, the final preparations for the night are made. The Bhoktās go for a bath and come for the *hāndel sevā* (*hindol*=swinging). For this swinging ceremony two wooden posts are erected beforehand, midway between Devithān and Mahādeoṭhān, usually with the tops carved as in the case of Mahābir. There is a cross-piece running north to south at a height of about six feet above the ground.

After a bath, the Bhoktās worship Mahādeo. The priest then goes to the swinging place and draws a square on the ground

to the east of it and close to it. This is divided into nine equal squares by drawing lines of (dry) charcoal powder, or dust, and rice-flour. Small flags (pieces of cloth tied to small sticks) are stuck one on each square. The flags should be of different colours or materials. Worship is now done to this. The ceremony is known as *navagraha puja* (worship of the nine planets). A charcoal fire is now made in a hole on the ground, right under the cross-piece and branches or bamboo and some thorny trees heaped up a few feet beyond, to the east. A loop is made on the cross-piece with a turban-cloth or body-cover, and the Bhoktā swings east to west, suspended by his feet from the loop. Incense is thrown on the fire and head and face actually pass through a flame. Conchshells are blown and the swinging Bhoktā, as well as others shout 'Mahādeo, *Baijnāth-ki-jay*' (glory to Mahādeo, Baidyanāth, etc.) and so on. Finally the Bhoktā is swung up to a horizontal position, and passed by assistants, over a pair of crossed-flags and the heap of thorns and made to turn a somersault, landing him on his feet. Immediately, the Bhoktā hops off on one leg to Mahādeo-thān, makes his bow and hops off again to devīthān, entering it by its western entrance. Then he walks back to Mahādeo-thān.

In the meanwhile arrangements have been going on for the fire-walking. The trench for heaping live charcoal had been ready for several days on the same site where it has been made from year to year, to the south of the Mahādeo-thān. Measurements gave the actual length, width and depth of the pit as 12 to 14 ft., $1\frac{1}{2}$ ft. to 2 ft. and 6 inches to 1 ft. respectively. The variations were within small limits as indicated. Live charcoal is first put in the pit with pieces of burning wood and when these are in a blaze, more charcoal is heaped up to the height of about a foot from the ground on either side.

The fire being nearly ready, the Bhoktās go for a bath and the pāt Bhoktā brings back a pot of water. He then burns some incense at each end of the fire. The priest now takes up some live charcoal in an earthen vessel to the deities and does worship. Then the Bhoktās each take a few pieces of live charcoal on their palms and run to the Mahādeo-thān, and offer them to the god, burning incense on them. Then they come back to the fire. In Morābādī, the priest now mounted the Pāhān's shoulders. Elsewhere he did not do so. Mounted or unmounted he now goes round the fire thrice and sprinkles the water brought by the pāt Bhoktā, with bel leaves, calling to the deity. The flames are then fanned to a blaze with winnowing fans and the Bhoktās march over from west to east and back and finally again to the east. Sometimes this proves too much and fire-walking is done only once; this is however considered highly irregular. In any case the Bhoktās are preceded by the Pāhān in walk-

1934]

The Māṇḍā Festival of Chota Nagpur

159

ing over the fire in the first passage. Some wet straw was heaped at the eastern end of the fire.¹

After the fire-walking, the Bhoktās may take sugared water, milk, etc.²

The rest of the night is spent in dances by the villagers, Bhoktās and dancing parties invited from other villages.

The dances were mostly in parties, and were of two kinds—with and without masks. Whenever there is a masked dance, the dances begin with some one wearing a mask of the elephant headed deity Ganesh. This was actually observed by us in one place only. We were however told in another place that Ganesh had just come and gone away and we had missed him. Otherwise first comes the *selāmi tāl* (*selāmi*=bow; *tāl*=dance timing) and then a slow dance. Actually we found war dances to take precedence of all other dances after the *selāmi tāl*. The dancers were armed with swords, or sometimes with bows and arrows.

Of masked dances we observed the following, the masks being explained to us after the dances.

I. Groups.

(1) The dance of Rāma and Lakṣmaṇa: The two heroes armed with bow and arrow entered the scene followed by Sitā. They danced about a little. Then Paraśurāma entered and tried to fight—all in dance motion. The masks of the first named three had pleasant features; the last looked quite ferocious.

(2) Bhīma and Duryodhana dance: Bhīma and Duryodhana entered, armed with *gadās* (wooden maces). They circled round and round keeping step to the drum, and fought. Duryodhana was killed and Bhīma at first rejoiced, dancing with great spirit. Then he felt sorry for his cousin's death, and wept. Both the masks were quite fierce looking (see Plate 7, fig. 2).

¹ In order to find out how they could coolly walk across twelve feet of live charcoal fanned into a blaze, without any blisters later on (soles were examined afterwards), my brother-in-law Sreejot Subir Tagore joined the band of Bhoktās. He had to make the necessary observances but was exempted from the rolling and swinging part of the ceremony. He ascribes the immunity from the effects of the fire to the mud crust formed by constant bathing and going about barefoot with wet clothes and body. The orthodox belief is that Pārvati devī lays down her *añchala* (end of the *sāri* thrown over the shoulder) for the Bhoktās to walk on. On one occasion my cook followed the Bhoktās without any preparation and got blisters on his feet. This would confirm the explanation suggested.

² Modern influence has led to lemonade replacing sugared water in some places.

II. Solo dancing.

(1) The *Gauṣiṅgā tāl*: The dancer wore the mask known by the above name—cattle horn (see Plate 7, fig. 2),—painted blue, with two horns coming out, one on each side of the head. The dance was very spirited and vigorous. The buffalo thinks, who is so brave and powerful as I am?

(2) The *Hanumān tāl*: A man wearing the mask of Hanumān came and danced.

(3) The *Ghorāi tāl*: A human rider had a rectangular bamboo frame round his waist, covered with coloured cloth. The horse's neck was fixed in front of the man and the tail behind, quite accurately. The dance was very finely executed at Morābādi by our informant Sukhnā already mentioned.

Besides these, Śiva, Kṛṣṇa and others just came and watched the dances and occasionally did a few turns themselves. In two places we found Śiva doing some comic dances the sense of which we could not understand.

The masks were said to be made, some at Silli, others at Tātisilwāi, both railway stations on the line from Purulia to Ranchi. All the masks had fine features—fine nose, high forehead, etc. is usually found in the clay images worshipped by the Hindus. The eyes, as usual in such cases, were long and a little slanting (Plate 7, fig. 1).¹

One or two farces were acted in the course of the dances in an interval.

The *Charkhi*.—On the next day comes the swinging on the *charkhi*. The *charkhi* or swing is a simple affair, being a cross-beam balanced at the middle and kept in position on an upright by crossbars fixed to a rotator. On one end of the pole is fixed a loop of rope on which the swinging Bhoktā's feet rest. At the other end of the beam hangs a cart wheel on which a man stands balancing the devotee. A rope is fixed to the wheel and by pulling it, the *charkhi* is made to go round. The Bhoktās bathe, dress fully and go up the *charkhi*. Each man swings round three times, gets off on one leg, bows to the supporting posts of the swing and the platform and hops off to Mahādeoṭhān and then to Bhairava, Hanumān and Devī. The Gosāiṅ now takes off the sacred thread of the Bhoktā.

The last rites of the Māṇḍā were performed on the following day. Mahādeo and Devī were worshipped and offerings of nine kinds of fried grain were made. Two days afterwards, two goats were sacrificed, one being offered to Devī and another to Mahādeo. The offerings were made by a Bhoktā who had been observing Māṇḍā for three years consecutively.

¹ Photographs were taken of the masks on the morning after the ceremony.

After worshipping the deities, the Gosāin painted some vermilion on the little horns of the goat to be sacrificed. The goat was held in front of the Devī, facing east. At first the particular goat did not browse on any of the bel leaves lying on the Devī. It was however coaxed into doing so and immediately afterwards was taken out of the devīthān, to the east and its head chopped off with an axe. It was not held in any frame at the time. The blood was sprinkled on the Devī. The head was also laid on the deity and went afterwards to the Gosāin. The other goat was similarly sacrificed to Mahādeo.

In one of the villages near Ranchi (Tangrāṭoli) a goat belonging to the whole village was sacrificed in front of the swinging post of the *hindol* ceremony and blood sprinkled on the fire just before the swinging over fire. It was stated that the Bhoktās would not be able to swing or walk over the fire without this sacrifice.

THE PRIESTS.

The officiating priests are invariably Rāmāit Gosāins. Enquiries were made of Gosāin families residing at Ormanjhi, Tāṭisilwāi, and Garhi and also of the Gosāins when they came to perform the ceremony at Morābādi, Hochar and other places. All the Gosāins claimed to be of the Achinta or Achyutānanda Gotra. At marriages they are served by Śākadwipī Brāhmans. Although they claimed that their marriage ceremony was different from and superior to that of Muṇḍās, the actual details as obtained from them agreed closely with the description given in S. C. Roy's work¹ and with reports obtained by us from Muṇḍā Pāhāns and old men. Only the ceremony of cutting the water was stated to be absent in one place. The ceremony followed is common to Muṇḍās and also lower castes, like the Lohārs.

¹ The Muṇḍās and their country—by Rāi Bāhādur S. C. Roy.

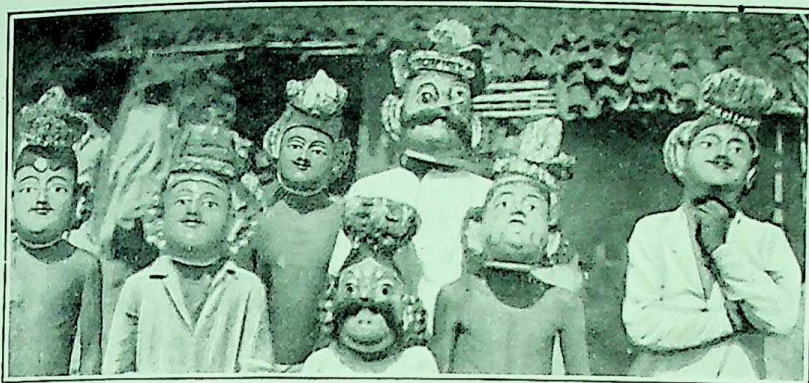


FIG. 1. Front: 1. Rāma; 2. Śiva (centre); 3. Kṛṣṇa; 4. Lakṣmaṇa.
Rear: Paraśurāma (big mask).

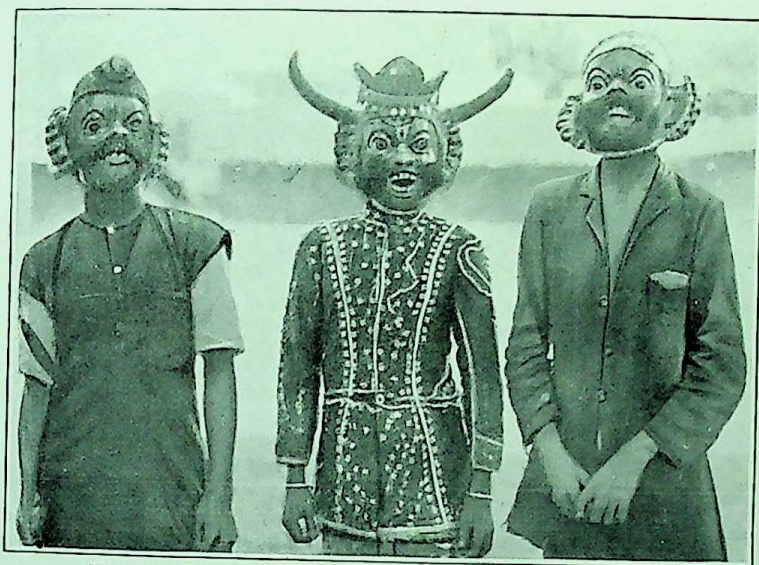


FIG. 2. Bhīma and Duryodhana on either side and
Gauṣiṅgā in the middle.



FIG. 3. Bhoktās in full dress.

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CONTENTS.

	<i>Page</i>
1. SUNDER LAL HORA. [ECONOMICS]	
<i>Trade in Live Fish (Jiol Machh) in Calcutta</i> ..	1
(With plates 1 to 6.)	
(Published separately, November 22nd, 1934.)	
2. JATINDRA MOHAN DATTA. [ANTHROPOLOGY]	
<i>On a type of Sedentary Game of Bengal</i> ..	17
(Published separately, November 28th, 1934.)	
3. SARAT CHANDRA MITRA. [ANTHROPOLOGY]	
<i>On a Curious Cult of Orissa</i> ..	19
(Published separately, November 29th, 1934.)	
4. SARAT CHANDRA MITRA. [ANTHROPOLOGY]	
<i>On Plant-lore from Bihar</i> ..	25
(Published separately, November 30th, 1934.)	
5. SARAT CHANDRA MITRA. [ANTHROPOLOGY]	
<i>A Note on the Cult of the Agricultural Deities Sama and Chako in North Bihar.</i>	29
(Published separately, November 30th, 1934.)	
6. SARAT CHANDRA MITRA. [ANTHROPOLOGY]	
<i>On the Worship of Plough in North Bihar</i> ..	33
(Published separately, December 17th, 1934.)	
7. S. WAJAHAT HUSAIN. [PHILOLOGY]	
<i>Kitāb al-Askhīyā' of ad-Dāraqūṭnī</i> ..	39
(Published separately, December 17th, 1934.)	
8. K. P. CHATTOPADHYAY and N. K. BASU. [ANTHROPOLOGY]	
<i>The Māṇḍā Festival of Chota Nagpur</i> ..	151
(With plate 7.)	
(Published separately, December 17th, 1934.)	

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Proceedings
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[Journal and Proceedings of the Asiatic Society of Bengal.]

Proceedings, Asiatic Society of Bengal, 1933.

CONTENTS.

	<i>Page</i>
1. Proceedings, Annual Meeting, 1934	v
Annual Address, 1933-34	viii
Officers and Members of Council, 1934	xi
Annual Report, 1933	xii
Membership Statistics, 1904-1933	xxvii
List of Publications, 1933	xxviii
Abstract Statement of Receipts and Disbursements, 1933	xxix
Abstract Proceedings Council, 1933	lv
2. List of Patrons, Officers, Council Members, etc., 1933	lxxiii
Patrons	lxxiv
Officers and Members of Council, 1933	lxxv
Officers and Members of Council, 1934	lxxvi
Ordinary Members; alphabetical list	lxxvii
Ordinary Members; chronological list	xev
Life Members; chronological list	c
Associate Members	ci
Institutional Members	ci
Ordinary Fellows	ci
Honorary Fellows	cii
Changes in Membership	civ
Loss of Members, 1933	civ
Elliott Gold Medal, recipients	cvi
Barclay Memorial Medal, recipients	cvi
Sir William Jones Memorial Medal, recipients	cvii
Annandale Memorial Medal, recipients	cvii
Joy Gobind Law Memorial Medal, recipients	cvii
Paul Johannes Brühl Memorial Medal, recipient	cvii
3. Proceedings, Ordinary Monthly Meetings, 1933	cix
Obituary Notices	cxxiii
4. Proceedings, Medical Section Meetings, 1933	cxxxii

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The Annual Meeting of the Asiatic Society of Bengal was held on Monday, the 5th February, 1934, at 5-30 P.M.

PRESENT :

L. L. FERMOR, ESQ., O.B.E., D.Sc., A.R.S.M., M.Inst.M.M., F.G.S., F.A.S.B., President, in the Chair.

Members :

Agharkar, Dr. S. P.
Biswas, Mr. K. P.
Bogdanov, Mr. L.
Brahmachari, Dr. U. N.
Brown, Mr. Percy
Chatterjee, Mr. P. P.
Chopra, Lt.-Col. R. N.
Coulson, Dr. A. L.
Ezra, Sir David
Ghosal, Dr. U. N.
Guha, Dr. B. S.
Haq, Mr. M. M.
Heron, Dr. A. M.
Hobbs, Mr. Harry
Hora, Dr. S. L.
Hosain, Dr. M. Hidayat

Hubert, Mr. O.
Kavyatirtha, Mr. Ramdhan
Krishnan, Dr. M. S.
Law, Dr. S. C.
Majumdar, Mr. N. K.
Manen, Mr. Johan van
Mani, Mr. M. S.
Mookerjee, Mr. R. P.
Mukherjee, Dr. J. N.
Prashad, Dr. Baini
Rahman, Mr. S. K.
Ray, Dr. H. C.
Rossetti, Mr. F. F. L.
Sarvadhikary, Sir D. P.
Seal, Mr. S. C.
Wadia, Mr. D. N.

Visitors :

Fermor, Mrs.

Parkinson, Mr. C. L.

Sale, Mr. H. M.

The President after opening the meeting, read out a message from H.E. the Governor of Bengal, as follows :—

‘On the occasion of the first Annual Meeting in the fourth half century of the Society’s life I desire, as Patron, to send an expression of my very sincere good wishes for the continued prosperity of the Society.’

The message was received with loud applause.

The President ordered the distribution of the voting papers for the election of Officers and Members of Council for 1934, as well as the voting paper for the election of an Ordinary Fellow proposed by the Council, and appointed Mr. H. Hobbs and Dr. S. C. Law to be scrutineers.

The President ordered the distribution of copies of the Annual Report for 1933 and called on the General Secretary to make a few remarks thereon.

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The Annual Report was then presented. (*vide* page xii)

The retiring President then delivered a brief address. (*vide* page viii)

The President called upon the scrutineers to report and announced the result of the Council election. (*vide* page xi)

The President expressed his thanks for his re-election.

The President then made the following announcements:—

‘I have now great pleasure in announcing that having heard the report of the scrutineers I declare the following Ordinary Member:—

Mr. D. N. Wadia,

duly elected an Ordinary Fellow of the Asiatic Society of Bengal.

I have next to announce that the report of the Trustees of the Elliott Prize for Scientific Research not having yet been received, the award for the year will be announced later during the year.

The prize for 1934 will be for Physics regarding which a detailed announcement will be published in the *Calcutta Gazette* and the *Bihar and Orissa Gazette*.

My next announcement is regarding the Barclay Memorial Medal. This medal is awarded biennially for conspicuously important contributions to medical or biological science with special reference to India.

This year the medal is awarded to Dr. R. Row, O.B.E., D.Sc., formerly Professor of Pathology, Grant Medical College, Bombay, for his long-sustained and distinguished labours in the field of medical research.

My last announcement relates to the Annandale Memorial Medal. This medal is awarded every three years for conspicuously important contributions to the study of Anthropology in Asia. This year the medal is awarded to Dr. Eugène Dubois, formerly Professor of Anthropology in the University of Amsterdam, with special reference to his works on the *Pithecanthropos erectus*.

After these announcements the General Secretary reported that in consultation with the President he had telegraphically replied on behalf of the Society to all messages of congratulation telegraphically received; he further announced to the meeting the additional messages of congratulation received from the following institutions after the date of the 150th Anniversary Meeting on the 15th January, 1934:—

1. Academy of Sciences, Allahabad.
2. Rerum Naturæ Investigatorum Societas Universitatis Tartuensis.
3. Bibliothek der Deutschen Morgenlandischen Gesellschaft, Halle.

Proceedings Annual Meeting.

vii

The General Secretary also read to the meeting a telegram from Sir George Grierson in reply to the Society's telegram, as follows :—

‘ My grateful and affectionate thanks to Members, Asiatic Society of Bengal, for your kind greeting—Grierson.’

The President then said, ‘ In declaring the Annual Meeting dissolved, I now invite the Members present to continue in Ordinary Monthly Meeting of the Society for the election of Ordinary Members and the transaction of business.’

ANNUAL ADDRESS, 1933-34.

LADIES AND GENTLEMEN,

In accordance with your wishes expressed at the Annual Meeting held in February last, Sir Charu Ghose should have been occupying the Presidential Chair this afternoon. During the year, however, Sir Charu, on account unfortunately of ill health combined with his duties as acting Chief Justice of Bengal, asked the Council to permit him to resign from the Presidentship, and the Council invited me to occupy the Chair thus vacated. I take this opportunity to express my appreciation of this honour and my intention to promote the interests of the Society to the best of my ability. It is pleasant also to record that Sir Charu was sufficiently well to attend our recent Anniversary Banquet.

It is customary for our Annual Meetings to be honoured by the presence of our Patron, the Governor of Bengal, and for guests to be invited by the Society, and for the meeting to be followed by an exhibition of objects of letters, arts, and science put together by the members of our Society. As you all know, however, this year is an exceptional year in the history of our Society, for we have just celebrated the 150th Anniversary of our foundation. The Anniversary Celebrations took the form of a conversazione in the Indian Museum, at which a large number of exhibits were shown, followed by an Anniversary Banquet, at which we were honoured by the presence of our Patron, His Excellency Sir John Anderson, the Governor of Bengal. This Banquet was followed by a special Anniversary Meeting at which the Society received addresses of congratulations from learned bodies abroad, and at which we also honoured ourselves by electing 12 special Anniversary Members. As President at this Anniversary Meeting it fell to my lot to deliver an Anniversary Address.

On the conclusion of the Anniversary Meeting and the celebrations in connection therewith, your Council decided that it would be desirable this year to reduce the Annual Meeting to a meeting purely for the conduct of the necessary formal business, thus saving the large amount of work that would otherwise have fallen upon your staff immediately after the Anniversary Celebrations, the labours due to which were additional to the heavy pressure of the extra work that the Indian Science Congress annually causes during the two or three months preceding Christmas. In consequence of this decision, the Society has not this year invited guests—though we are glad to

(viii)

see here guests of members—and we have not prepared any special exhibit. In addition, it has been decided that the President is not expected on this occasion to deliver a Presidential Address.

I must confess that I contributed towards this decision and agree with it, and I should not like at this present moment to be expected to produce a second address in such a short time. But I must say, in order to assure members, that our departure from custom this year is not to be taken as a precedent, and next year we shall expect to have the usual type of Annual Meeting with exhibits and, let us hope, a Presidential Address.

Although I do not propose to deliver now a formal address, I must emphasise that this particular year is a very special one in the history of the Society, as indicated by our 150th Anniversary Celebrations. In my Anniversary Address I summarised briefly the work which our Society has done for Letters and Science during the first 150 years of its existence, and I pointed out the extent to which the activities that were formerly undertaken by our Society have been assumed by Government scientific and other departments and by various learned Societies. I also indicated the extent to which our Society must be regarded as the parent and sponsor for the general activity in India both of Science and Letters; and, as an illustration, on the Science side, I mentioned our special relationship to the Indian Science Congress, and, in general, I showed that our Society, besides actively pursuing researches through its own members, also occupies the position of an elder body towards other Societies and Institutions in India.

The question now is What are we going to do to mark the passage of 150 years? We have had our Anniversary Celebrations, and, in addition, we are arranging for the compilation and publication of a 150th Anniversary Volume on the lines of the volume issued on the occasion of the 100th Anniversary. I hope, however, that we shall be able to do more than merely to record our activities in the past. There is a movement now afoot to found in India an Academy of Sciences for the promotion of the general interests of science. The desire is that this Academy should be an Academy of limited membership, so that membership of it shall be an honour and so that it shall form an authoritative body acting on behalf of Science in general. It is also desired that the Academy should be founded in such a manner that an effective liaison is preserved between Science and Letters.

It seems obvious that, in view of the very special position of the Asiatic Society of Bengal, it will be difficult successfully to found such an Academy and to preserve that desired liaison without some relationship between this proposed Academy and

our Society. A Committee was appointed at the recent meeting of the Indian Science Congress to work out a constitution for this Academy, and your Society has offered to this Committee the hospitality of our rooms, and the Committee is due to commence work in a few days. It is to be hoped that this Committee will be able to design an Academy that will fulfil the objects the scientists of India have in view whilst preserving this very desirable liaison between Science and Letters. Should the Committee succeed in working out an effective scheme of relationship between the Academy of Sciences and the Asiatic Society of Bengal, so that we have in the end a resultant co-ordination of all scientific effort in India and the major portion of literary effort, then Science and Letters in India will have made a great stride forward, and we in this Society may expect to see the next 50 years marked by further noteworthy progress.

I propose to end in a minor key, but with a hopeful note. It is shown in the Annual Report of your Council for 1933 that during the year in question there has been a serious falling off in the membership of our Society. This decline in membership is partly to be attributed to economic causes; and if the Society is to be empowered financially and otherwise to continue to play its true rôle with reference to Science and Letters in this country, we want not only the subscriptions of all persons who are eligible for membership, but we desire their support and, in the words of His Excellency Sir John Anderson at our Anniversary Banquet, 'we must hope that in the future our roll of membership will be a guide to the intellectual and social aristocracy of India'. Let us hope that the forthcoming year will see a great addition of suitable gentlemen to our roll of members. As you will see later we are making a good beginning to-day and with similar additions during the year we may hope to recover the losses of the last year or two and gradually to rise to greater figures than ever before.

OFFICERS AND MEMBERS OF COUNCIL ASIATIC SOCIETY OF BENGAL, 1934.

*Elected and announced in the Annual Meeting, 5th February,
1934.*

President.

L. L. Fermor, Esq., O.B.E., A.R.S.M., D.Sc. (London), F.G.S.,
M.Inst.M.M., F.A.S.B.

Vice-Presidents.

Sir R. N. Mookerjee, K.C.I.E., K.C.V.O., D.Sc., Hon. F.A.S.B.
Sir David Ezra, Kt., F.Z.S., M.B.O.U.
Rai Upendra Nath Brahmachari Bahadur, M.A., M.D., Ph.D.,
F.A.S.B.
Lt.-Col. R. Knowles, B.A. (Cantab.), M.R.C.S., L.R.C.P.,
I.M.S., F.A.S.B.

Secretaries and Treasurer.

General Secretary :—Johan van Manen, Esq., C.I.E., F.A.S.B.
Treasurer :—S. L. Hora, Esq., D.Sc., F.L.S., F.Z.S., F.R.S.E.,
F.A.S.B.
Philological Secretary :—S. K. Chatterji, Esq., M.A., D.Lit.
(London).
Joint Philological Secretary :—Shamsu'l 'Ulama Mawlawi
M. Hidayat Hosain, Khan Bahadur, Ph.D., F.A.S.B.
Natural History Secretaries { Biology :—Baini Prashad, Esq., D.Sc., F.L.S.,
F.Z.S., F.R.S.E., F.A.S.B.
Physical Science :—J. N. Mukherjee, Esq.,
D.Sc. (Lond.), F.C.S. (Lond.).
Anthropological Secretary :—B. S. Guha, Esq., M.A., Ph.D.
(Harvard).
Medical Secretary :—Lt.-Col. R. N. Chopra, C.I.E., M.A., M.B.,
I.M.S., F.A.S.B.
Library Secretary :—A. M. Heron, Esq., D.Sc. (Edin.), F.G.S.,
F.R.G.S., F.R.S.E.

Other Members of Council.

The Hon'ble Mr. Justice C. C. Ghose, Kt., Barrister-at-Law.
M. Mahfuz-ul Haq, Esq., M.A.
L. R. Fawcus, Esq., B.A. (Cantab.), I.C.S.
Percy Brown, Esq., A.R.C.A., F.A.S.B.
K. N. Dikshit, Esq., M.A.
J. M. Bottomley, Esq., B.A. (Oxon.), I.E.S.

ANNUAL REPORT FOR 1933.

The Council of the Asiatic Society of Bengal has the honour to submit the following report on the state of the Society's affairs during the year ending the 31st December, 1933.

1. Ordinary Members.

Gains and losses.—These were as follows during the year :—

<i>Gains.</i>		<i>Losses.</i>	
Elections brought forward ..	3	Elections lapsed ..	4
New elections ..	20	Deaths ..	3
Withdrawal of resignation ..	1	Resignations ..	17
		Rule 38 ..	16
Total ..	24	Total ..	40

Initial total 452; net loss 16; final total 436.

Rule 38.—This Rule, dealing with members whose subscriptions are in arrears, was again strictly applied and the names of no less than 16 Members were consequently removed from the roll for this cause.

Membership List.—The customary and very necessary detailed cross-check of the membership lists with the membership card index was made at the end of the year.

Non-resident Members.—Their total at the end of the year was 126, leaving more than ever room for substantial expansion.

Life-members.—The total of our Life-members has increased by 2 and now stands at 56. None were lost by death; and two Ordinary Members compounded during the year.

Deaths.—This year the loss to the Society by death has been less heavy than the year before. Amongst the distinguished and specially valued Members lost to us, whose memory will be cherished, and for whose departure the Society is the poorer, the following may be mentioned :—

Shib Nath Bhattacharya (Ordinary Member, 1909).

Hem Chandra Das-Gupta (Ordinary Member, 1915).

2. Associate Members.

During the year no new Associate Members were elected. The present number stands at 7; statutory maximum 15.

3. Special Honorary Centenary Members.

During the year the Society lost through death its only remaining Special Honorary Centenary Member, the Rev. A. H. Sayce.

4. Institutional Members.

During the year the following institution was admitted to this class of membership :—

The Allahabad University Library, Allahabad.

Their total number is 6.

5. Ordinary Fellows.

At the Annual Meeting held on the 6th February, 1933, the following Members were elected Ordinary Fellows :—

Percy Brown.
O. C. Gangoly.
Shiv Ram Kashyap.
Ghulam Yazdani.

At the end of 1933 the number of Ordinary Fellows was 49 ; statutory maximum 50.

6. Honorary Fellows.

During the year no new Honorary Fellow was elected. The following two Honorary Fellows were lost by death :—

Dr. Alfred William Alcock (1911).
Shams-ul-Ulama Sir J. J. Modi (1931).

At the end of 1933 the number was 26 ; statutory maximum 30.

7. Obituary.

During the year the Society received to its great regret news of the death of the following distinguished relations :—

H. R. H. the Duke of the Abruzzi, Academician of Italy.
Lt.-Col. John Stephenson, C.I.E., F.R.S. (Editor of a work in the *Bibliotheca Indica* and one-time Ordinary Member and Ordinary Fellow of the Society and a recipient of the Barclay Memorial Medal.)

8. Condolences.

The Council expressed condolences to the relatives of the following distinguished personalities deceased during the year :—

Lord Chelmsford, P.C., G.C.M.G., G.C.S.I., G.C.I.E., G.B.E., an ex-Patron of the Society.
Dr. Alfred William Alcock, an Honorary Fellow of the Society.
Shams-ul-Ulama Sir J. J. Modi, an Honorary Fellow of the Society.

9. Council.

The Council met 11 times during the year. The attendance averaged 10 of the 19 component members.

The following resolutions of thanks were passed by the Council :—

To Mr. L. R. Fawcus for the draft reply prepared by him to the Memorial to the Government of India in the matter of the proposal to abolish the post of Director, Zoological Survey of India.

To the outgoing members of Council for the services rendered by them to the Society.

To Sir C. C. Ghose for the services rendered by him to the Society as its President.

To Mr. Hafeez Abdul Gafur of Calcutta, for the presentation to the Society of a large collection of Islamic books and MSS. and also to Dr. E. N. Ghosh for his valuable initiative in connection with this donation.

To Dr. S. L. Hora for his memorandum concerning the various medal funds administered by the Society, and also for his memorandum concerning the present position of the Journal of the Society.

10. Office Bearers.

The changes in the Council during the year were as follows :—

Dr. L. L. Fermor, President, *vice* Sir C. C. Ghose, resigned on 3rd July, 1933.

Dr. S. L. Hora, Acting General Secretary, *vice* Mr. Johan van Manen, absent on leave, from 9th August to 19th September.

Sir David Ezra, Senior Vice-President, acted for the President, *vice* Dr. L. L. Fermor, absent, from 20th September to 29th December.

Absences other than those mentioned above were :—

Mr. Percy Brown, from 1-3-33 to 1-10-33.

Dr. L. L. Fermor, from 1-4-33 to 1-7-33.

Col. Sewell, from 27-4-33 to end of the year.

Mr. Fawcus, from 15-4-33 to 19-6-33 and from 14-9-33 to 1-11-33.

Dr. Hora, from 15-5-33 to 15-6-33.

Dr. Mukherjee, from 6-2-33 to 15-4-33.

Prof. Mahfuz-ul Haq, from 1-5-33 to 1-7-33 and from 20-9-33 to 1-11-33.

Col. Chopra, from 6-2-33 to 15-4-33.

Dr. Prashad, from 5-8-33 to 10-9-33.

11. Committees of Council.

The Standing Committees of Council during the year, namely, the Finance, Publication, and Library Committee, met monthly, except in September.

Special Committees were appointed (1) to draft a reply to a letter from the Government of Bengal regarding draft rules issued by the Government of India under the Ancient Monument Preservation Act, 1904; (2) to draft a reply to a circular letter concerning the formation of an Academy of Sciences; and (3) to make suggestions and arrangements, and to organize the celebration of the 150th Anniversary of the Foundation of the Society on the 15th January, 1934.

Annual Report for 1933.

xv

12. Finance Committee.

The Finance Committee continued during the year to meet on dates different from, and a few days prior to, those of the Council Meetings.

A Special Meeting to frame the budget for the next year was held in December.

13. Office.

Staff.—There were no changes in the office staff.

Subordinate Staff.—In the subordinate staff the usual minor changes took place which do not call for comment.

Correspondence.—This year the number of outgoing letters was 2,173 and that of incoming letters 2,796.

Council Circulars.—The number of Council and Committee circulars issued during 1933 was 145.

Files.—During the year intermittent work was continued with regard to our files, old and new, but no real progress can be reported.

Stock-room.—Labelling, bundling, and registration of the contents of the stock-room was kept up to date during the year, for new publications. The stock books for new accessions and for sales were kept up.

The bundling and stock-registering of the old copies of the *Proceedings* was taken up and finished during the year.

Distribution.—No change was made in the mode of distribution of our publications and notices. An appreciable amount of issues of *Bibliotheca Indica* was again distributed during the year.

Addresses.—The printed address labels remained in use and the system of constant revision and addition which has been adopted enables us to keep the printed addresses up to date month by month.

Card Register.—The card registers of the Society's membership and of that of the Indian Science Congress were kept up to date and checked at the close of the year.

Circulars and Forms.—The number of these printed during the year was 57. About Rs. 780 were expended under this head.

Office Furniture.—One table for the librarian was acquired. One wooden stand for the magic-lantern was also added. A table for the Roneo Machine and a lecture desk were purchased. Three dozen collapsible chairs for use in meetings were bought.

Office Manual.—This still remains a desideratum.

Arrangement.—No change was made in the present disposition of the rooms and their contents.

14. Rules and Regulations.

During the year no changes were made in the Rules and Regulations of the Society.

15. Indian Science Congress.

Twentieth Session.—The Twentieth Annual Meeting of the Indian Science Congress was held in Patna, from January 2nd to January 7th, 1933, under the patronage of His Excellency Sir James David Sifton, K.C.I.E., C.S.I., I.C.S., Governor of Bihar and Orissa.

President.—Dr. L. L. Fermor, O.B.E., D.Sc. (London), A.R.S.M., F.G.S., M.Inst.M.M., F.A.S.B., Director, Geological Survey of India, Indian Museum, Calcutta, was President of the Congress.

Proceedings.—The *Proceedings* of the Congress were published in the second week of December. The publication contained 568 pages and 10 plates, which was 12 pages of letterpress and 3 plates less than the year before. The number of abstracts sent in for reading to the Congress numbered this year 705 as against 693 last year.

Administration.—During the latter months of the year the usual administrative work for the Congress in connection with the next Session (Twenty-first Congress) to be held in Bombay was performed by the Society's office, which also attended to the general administration of the Congress when this was not in session.

Programme and Abstracts.—As in the previous years the programme of the meeting and the abstracts were sent, as far as was practicable, by post to all Members who had applied for membership before the date of their publication. This year this date was again late, the 16th December.

Finance.—The Congress finances remained separate from those of Society.

General Secretaries.—The General Secretaries to the Congress were Dr. S. P. Agharkar and Mr. W. D. West.

16. Indian Museum.

The Society's representative on the Board of Trustees of the Indian Museum, under the Indian Museum Act, X of 1910, continued to be Rai Upendra Nath Brahmachari Bahadur who was re-appointed as such for a further period of three years.

17. Kamala Lectureship.

The Council's nominee to serve on the Election Committee of the Kamala Lectureship, administered by the Calcutta University, remained the same, Rai Upendra Nath Brahmachari Bahadur.

Annual Report for 1933.

xvii

18. Deputations.

The following invitations to send representatives to various functions were received as follows :—

- (1) Fiftieth Anniversary of the Foundation of the Punjab University, Lahore.
- (2) Roerich Banner Convention at Washington of the Roerich Museum, New York.

19. Honours.

Amongst the Honours conferred during the year several were bestowed on members of the Society. Mr. E. C. Benthall received the honour of Knighthood. Sir P. C. Mitter was made a K.C.S.I., Sir Atul Chatterji a G.C.I.E., Col. Sewell a C.I.E., and Mr. J. D. Tyson a C.B.E.

20. Congratulations.

The Society sent its cordial congratulations to Sir R. N. Mookerjee on the occasion of celebration of his eightieth birthday. Congratulations were also sent to several of the above recipients of Civic Honours.

21. Visits.

During the year the Society was again visited by a number of distinguished persons from various parts of the world. Europe contributed visitors from England, France, Belgium, Germany, and Italy. Valued visitors were Sir R. A. Gregory, Editor of *Nature*, and Princess Ila Devi of Cooch Behar.

22. Social Functions.

On February 3rd, the President of the Society gave an At Home to meet H.E. The Right Honourable Sir John Anderson, P.C., G.C.B., G.C.I.E., Patron of the Society and Governor of Bengal, on the occasion of his first visit to the Society. A select gathering attended to welcome His Excellency and the meeting was a most successful function.

The President also generously enabled the Society to maintain the traditional practice of providing light refreshments to the Members present before the Ordinary Monthly Meetings.

23. Elliott Prize for Scientific Research.

The annual prize for 1932, for research in Mathematics, was awarded to Prof. P. N. Das-Gupta of Patna in the Annual Meeting of 1933.

The prize offered for the year 1933 was for Chemistry. The announcement regarding the prize will be made in the Annual Meeting of 1934.

24. Barclay Memorial Medal.

The (biennial) award of the Barclay Memorial Medal for conspicuous contributions to Medical and Biological Science with reference to India, for 1933, will be announced in the Annual Meeting of 1934.

25. Sir William Jones Memorial Medal.

The (biennial) award of the Sir William Jones Memorial Medal for Asiatic Researches in Philosophy, Literature, and History was announced in the Annual Meeting of 1933. The medal was bestowed on Dr. C. Snouck Hurgronje.

Mr. Ph. C. Visser, Consul-General for the Netherlands, received the medal on behalf of Dr. Hurgronje.

The next award will be announced in the Annual Meeting in February, 1935.

26. Annandale Memorial Medal.

The next (triennial) award of the Annandale Memorial Medal for important contributions to the study of Anthropology in Asia, will be announced in the Annual Meeting in February, 1934.

27. Joy Gobind Law Memorial Medal.

The (triennial) award of the Joy Gobind Law Memorial Medal for conspicuously important work in Zoology in Asia, for 1932, was announced in the Annual Meeting of 1933. The medal was bestowed on Dr. Ernst J. O. Hartert. Lt.-Col. R. B. S. Sewell, Director, Zoological Survey of India, received the medal on behalf of Dr. Hartert.

The next award will be announced in the Annual Meeting in February, 1936.

28. Paul Johannes Brühl Memorial Medal.

The next (triennial) award of the Paul Johannes Brühl Memorial Medal for important contributions to the study of Asiatic Botany will be announced in the Annual Meeting in February, 1935.

29. Calcutta Indian Science Congress Prize.

The first award of this prize will be made in connection with the next Session of the Congress to be held in Calcutta.

Regulations for the award are to be framed by the Council in the course of the current year.

30. Society's Premises and Property.

A sum of Rs. 2,000 was set aside during the year to be credited to the Building Repairs Fund.

Annual Report for 1933.

xix

The various desiderata and problems existing under the heading Premises and Property have been mentioned in the Annual Reports of the last few years and have to be kept in mind until realization.

31. Accommodation.

Old problems to be carried over as still needing attention are: the provision of a set of small work-rooms for various uses, and the shelving of the stock-rooms.

32. Artistic and Historical Possessions.

Signor A. Marzollo, an Italian artist, presented to the Society a bust in plaster, made by himself, of Rabindranath Tagore. The gift has been gratefully accepted by the Council.

33. Presentations, Donations, and Legacies.

Except for the presentations mentioned under the previous heading and those to be mentioned under the next, no presentations were received during the year.

34. Library.

Permanent Library Endowment Fund.—The fund received no further donations during the year. The total invested capital (face value) increased to Rs. 13,000. The accumulated interest permitted the purchase of one further paper of Rs. 1,000 (face value, $3\frac{1}{2}$ per cent.) during the current year.

Accessions.—The accessions to the library during the year, exclusive of about 200 periodicals received through exchange or otherwise, numbered 222 volumes, out of which 124 were purchased and 98 were acquired by presentation.

The allocation for the purchase of books for the year was Rs. 2,000, but actually an amount of Rs. 2,055 was spent. For the new year the grant has been fixed at Rs. 2,000.

Binding.—During the year 899 units, including books, pamphlets, and periodicals, were bound at a cost of Rs. 694, out of a total budget allowance of Rs. 750 sanctioned for the purpose.

Catalogue.—Slips were prepared for the new accessions of serial publications as well as serials discontinued since the issue of the Catalogue of Scientific Periodicals available in Calcutta Libraries in 1918.

The main work on the new Authors' Catalogue of printed books in European languages in the Society's library was practically terminated during the year: 496 pages having been printed off, carrying the volume well into the letter W. Towards the end of the year copy was prepared for a supplement to contain all new accessions added since the beginning of the

work to the end of 1933. The volume will be ready early in 1934, mainly thanks to the driving power of Dr. Baini Prashad who has been greatly responsible for its progress.

35. Finance.

(1) Appendix III contains the usual statements showing our accounts for 1933. No change has been made in the form of their presentation since the previous year. No new statement occurs.

(2) One statement, still carried over without change from the previous year pending final ascertainment of commitments, is :—

Statement No. 16, International Catalogue of Scientific Literature, London.

(3) The other statements are presented as in the previous year and do not call for special comment.

(4) The fund accounts again show their invested assets written down to the market values as at the end of the year, and the Investment Account, Statement No. 24, shows the allocations of invested paper to each fund specifically, whilst both market and face values of the investments are shown in it.

(5) Statement No. 26 shows the Balance Sheet of the Society and the different funds administered by and through it.

(6) The funds belonging to, or administered by, the Society may be classified as follows :—

(a) General Fund.

(i) Permanent Reserve.

(ii) Working Balance.

(b) Specific Funds belonging to the Society.

(c) Funds administered by the Society.

At the end of the year, the position of these funds, as compared with their position at the end of 1932, was as follows :—

	Face Value.	Market Value.	Face Value.	Market Value.
	31st Dec., 1932.	31st Dec., 1932.	31st Dec., 1933.	31st Dec., 1933.
1. General Fund ..	3,06,600	2,33,600	3,75,000	3,21,600
(a) Permanent Reserve	2,47,700	1,82,130	2,49,200	2,11,700
(b) Working Balance ..	46,000	41,500	52,800	44,900
2. Specific Funds belonging to the Society ..	38,000	35,300	45,000	40,000
3. Funds Administered by the Society ..	30,300	27,500	28,000	25,000
	<u>3,62,000</u>	<u>2,86,430</u>	<u>3,75,000</u>	<u>3,21,600</u>

(7) The amount standing to the credit of the Permanent Reserve Fund at the end of the year was Rs. 2,49,200, Face Value, invested in $3\frac{1}{2}$ per cent. Government Paper.

Annual Report for 1933.

xxi

During the year Rs. 528 were received through admission fees. Two members compounded their subscriptions to a total of Rs. 620. One new Institutional member was admitted. The fee of Rs. 50 together with the above amounts, as well as a sum of Rs. 52-3 cash balance which was brought forward from 1932, under this head, in all aggregating to Rs. 1,250-3, was transferred to the Permanent Reserve in the usual manner, by conversion at the market rates as on 31st December, 1933, of Government Paper $3\frac{1}{2}$ per cent. to the Face Value of Rs. 1,500, belonging to the Temporary Reserve of the working balance, whilst a cash balance of Rs. 23-15 is being carried over to the ensuing year, for adjustment under this head.

(8) The Government of Bengal have continued the 20 per cent. cut in all our grants made by them to the Society during the year.

The Society received the following grants from the above Government :—

For	Rs.	Statement.
Journal	1,600	1
O.P. Fund, No. 1	7,200	2
O.P. Fund, No. 2	2,400	3
Sanskrit MSS. Fund (for 1932-33 and 1933-34)	5,760	4
Do. (for 1932-33) ..	2,560	4
	<hr/> 19,520	

The two grants from the Government of Bengal with regard to the Sanskrit Manuscripts Fund Account which had not been received during the previous year were received during the current year and an application for the renewal of one of these grants which expired has been made.

•The Government of India Annual Grant of Rs. 5,000 for the Arabic and Persian Manuscripts and Cataloguing Fund was received in full and mention has been made of this in Statement No. 5. As the quinquennial sanction of this grant expires by the 31st March, 1934, application for its renewal for a further period of five years has been submitted to the Government.

(9) The income derived from advertising during the year amounted to Rs. 9,600.

(10) The temporary investments of funds in Fixed Deposit and Savings Bank are shown in Statements Nos. 22 and 23.

(11) Statement No. 20 gives an account of the amounts due to and by the Society for membership subscriptions, sales of publications, and contingent charges.

(12) The Government Securities shown in Statement No. 24, are held in safe custody by the Imperial Bank, Park Street Branch. During the year, there was a further appreciation of the Securities amounting to Rs. 25,595-10, affecting to that extent the book assets of the Society.

Proceedings A.S.B. for 1933.

(13) The budget estimates for 1933, and the actuals for the year were as follows :—

Estimates.		Receipts.	Expenditure.
		Rs.	Rs.
Ordinary	..	52,500	52,500
Extraordinary	..	850	850
TOTAL		53,350	53,350
Actuals.			
Ordinary	..	52,910	56,915
Extraordinary	..	1,198	1,198
TOTAL		54,108	58,113

The ordinary income was about Rs. 400 more than estimated.

On the expenditure side about Rs. 4,200 was expended in excess over the estimate mainly under the head *Journal*, and a sum of Rs. 820 on printing the Society's Library Catalogue.

(14) The year's working shows an improvement in the net balance by Rs. 35,000 as compared to that of last year taking into account the appreciation of our investments.

(15) The budget estimates for probable expenditure have as usual been framed to meet demands under various heads based on vigorous activity in all departments of the Society's work and a special heavy allocation has been made to the heading *Journal* with a view to make good their arrears during the coming year.

The receipts have been conservatively estimated.

BUDGET ESTIMATE FOR 1934.

Ordinary Receipts.

	1933 Estimate.	1933 Actuals.	1934 Estimate.
	Rs.	Rs.	Rs.
Interest on Investments and Deposits	10,000	10,013	10,000
Advertising	500	562	500
Annual Grant	9,600	9,600	9,600
Miscellaneous	1,600	1,600	1,600
Members' Subscriptions	500	320	500
Publications, Sales, and Subscriptions	9,500	9,665	9,500
Proportionate share of funds	4,500	4,850	4,500
Appropriation from the Temporary Reserve Fund	7,000	7,000	7,000
Rent .. .. .	..	..	17,000
	9,300	9,300	9,300
TOTAL	52,500	52,910	69,500

Annual Report for 1933.

xxiii

Ordinary Expenditure.

	1933 Estimate.	1933 Actuals.	1934 Estimate.
	Rs.	Rs.	Rs.
Salaries and Allowances	31,500	31,382	31,500
Commission	300	269	300
Stationery	600	482	600
Fan, Light and Telephone	700	737	700
Taxes	2,250	2,245	2,250
Postage	1,750	1,860	1,750
Freight	100	..	100
Contingencies	850	974	850
Petty Repairs	100	62	100
Insurance	500	500	500
Menials' Clothing	150	110	150
Office Furniture	400	295	400
Artistic Possessions	100	..	100
Building Repairs	2,000	2,000	2,000
Provident Fund Share	700	681	700
Audit Fee	250	250	250
Books, Library	2,000	2,065	2,000
Binding, Library	750	694	750
Journal and Memoirs	6,500	10,707	20,000
Printing, Circular	1,000	782	1,000
Library Catalogue .. ..	..	820	1,500
Jubilee Celebrations .. ..	..	..	2,000
TOTAL ..	52,500	56,915	69,500

Extraordinary Receipts.

By Fees	Rs.	Rs.	Rs.
Admission Fees	500	528	500
Compounding Fees	300	620	300
Institutional Membership Registration Fees	50	50	50
TOTAL ..	850	1,198	850

Extraordinary Expenditure.

To Permanent Reserve	Rs.	Rs.	Rs.
Admission Fees	500	528	500
Compounding Fees	300	620	300
Institutional Membership Registration Fees	50	50	50
TOTAL ..	850	1,198	850

36. Publications.

Journal.—Of the *Journal and Proceedings*, Vols. XXVI, XXVII, and XXVIII for 1930, 1931, and 1932, respectively, seven numbers constituting two complete volumes and the

last number of Vol. XXVI, were issued aggregating 1,340 pages and 48 plates. The title-pages and indexes for Vols. XXVI, XXVII, and XXVIII were also published.

Much of the arrears in the publication of the *Journal* were made good, thanks to the energetic labours of Dr. S. L. Hora. It is hoped to bring the *Journal* up to date in 1934. The work proved very costly and for next year the necessary large amount required for the purpose was appropriated in the budget.

Memoirs.—Of the *Memoirs* one number, Vol. XII, No. 1, was published, containing 213 pages and 2 plates.

Indian Science Congress.—The *Proceedings* of the 20th Indian Science Congress, consisting of 568 pages and 10 plates, were published during the year.

Sales.—A sum of Rs. 4,850 was realized, being Rs. 350 above the budget estimate.

Expenditure.—The expenditure on *Journal* and *Memoirs* was about Rs. 10,700, but a substantial sum for work done during the year but not yet billed for will have to be met next year.

37. The Baptist Mission Press.

Under the capable superintendence of Mr. P. Knight the Baptist Mission Press continued to act as our chief printers and again gave invaluable assistance and maintained closest co-operation.

38. Agencies.

Our European and Indian Agents remained the same throughout the year.

39. Exchange of Publications.

During the year, the following applications for an exchange with the Society's publications were considered by the Council, with the decisions as noted against them:—

<i>Publications of :</i>	<i>To be exchanged with :</i>
(1) Taihoku Imperial University, Japan	.. <i>Journal and Memoirs.</i>
(2) Marine Biological Laboratory, Mass., U.S.A.	.. <i>Journal and Memoirs.</i>
(3) Academy of Sciences, Allahabad	.. <i>Journal.</i>
(4) Varendra Research Society, Rajshahi	.. <i>Journal and Memoirs.</i>

40. Meetings.

The Ordinary Monthly Meetings of the Society were held regularly every month, with the exception of the recess months of September and October. The recorded average attendance was 15 members and 1 visitor. The maximum attendance was in December, namely, 25 members and 3 visitors.

No meeting of the Medical Section was held during the year.

Annual Report for 1933.

xxv

41. Exhibits.

In the Ordinary Monthly Meetings a number of exhibits were shown and commented upon by the exhibitors. The following may be mentioned :—

- Suniti Kumar Chatterji: A Terracotta and two stone sculptures from Pokharna in Bankura District, Western Bengal.
 M. S. Mani: Some new Plant Galls from South India; A Gall section showing Cyst formation.
 S. L. Hora: A remarkable instance of Aestivation in an Estuarine Fish; Specimens of the snail *Rachisellus punctatus* (Anton), in summer sleep.
 Baini Prashad: Certain Molluscs damaging the brick-work in the King George's Dock, Calcutta; and A Habitat Group of Indian Storks.

42. Communications.

No communication was made in the Ordinary Monthly Meetings apart from the papers submitted for reading.

43. General Lectures.

During the year no General Lectures were given.

44. Philology.

Nine papers were read during the year to be published later.

Twenty-six papers read in the previous years were published during the year.

Two new papers were read and also published during the year.

45. Natural History : Biology.

Fifteen papers read in the previous years were published during the year.

Three new papers were read and published during the year.

Two papers were read during the year to be published later.

46. Natural History : Physical Science.

One paper read in the previous year was published during the year.

47. Anthropology.

Eight papers read in the previous years were published during the year.

Five papers were read during the year to be published later.

48. Medical Section.

During the year no meeting of the Medical Section was held.

49. Bibliotheca Indica.

Works published.—No new work was published during the year.

Indian works continued.—In the Indian Series work was continued on three works as follows :—

1. Saundarānanda Kāvya, Sanskrit. Re-issue.
2. Dowazangmo, Tibetan.
3. Manusmṛti, with the commentary of Medhatithi, Sanskrit.

Islamic works continued.—In the Islamic Series work was continued on three works, namely :—

1. 'Amal-i-Ṣālih, Persian.
2. Tabaqāt-i-Akbari, Persian.
3. Kashafu'l-Hujub, Part II, Index, Persian.

New works.—The following new work was sanctioned during the year to be taken up early next year :—

Śuddhi Ratnākara, Sanskrit.

50. Catalogue of Sanskrit Manuscripts.

Work on Vol. VII, on Kāvya, of MM. Haraprasad's Catalogue of the Sanskrit Manuscripts in the Society's collection was continued and almost completed by the end of the year.

The continuation of the Government grants in support of this work not yet being definitely assured, further progress was suspended pending the Government's decision.

51. Arabic and Persian Manuscripts, Search and Catalogue.

The work in this department was steadily pursued.

Binding.—The binding and repairing of previously and newly acquired MSS. were continued and 60 MS. volumes were bound during the year, making a total of 2,010 MSS. bound and repaired since the end of 1924.

Acquisitions.—During the year twelve manuscripts were acquired by purchase. A total amount of Rs. 141 was spent on these new acquisitions. Besides, sixty-two MSS. were acquired by presentation from Mr. Hafeez Abdul Gafur of Calcutta.

52. Numismatics.

Numismatic Supplements for 1931–1933 are in type and will be published early in 1934.

[APPENDIX I.]

Membership Statistics.

(As calculated for December 31st, for 30 years.)

YEAR.	ORDINARY.							EXTRA-ORDINARY.				Grand Total Membership.	FEL-LOWS.		
	PAYING.				NON-PAYING.			Centenary Honorary.	Associate.	Institutional.	Total.		Honorary.	Ordinary.	
	Resident.	Non-Resident.	Foreign.	Total.	Absent.	Life.	Total.								Total Ordinary Members.
1904	132	130	14	276	46	21	67	343	4	13	..	17	360	30	..
1905	144	133	12	288	48	20	68	356	4	13	..	17	373	29	..
1906	173	147	15	335	52	20	72	407	4	12	..	16	423	30	..
1907	174	175	20	369	31	20	51	420	4	12	..	16	436	28	..
1908	181	193	17	391	38	19	57	448	4	13	..	17	465	30	..
1909	183	217	13	413	40	20	60	473	4	14	..	18	491	28	..
1910	209	217	16	442	43	23	66	508	4	14	..	18	526	27	17
1911	200	225	19	444	53	22	75	519	3	14	..	17	536	28	19
1912	203	229	19	451	43	23	66	517	3	13	..	16	533	27	24
1913	200	211	19	430	46	23	69	499	3	14	..	17	516	27	23
1914	191	187	19	397	50	26	76	473	3	14	..	17	490	24	27
1915	171	188	21	380	40	25	65	445	3	15	..	18	463	29	31
1916	145	159	18	322	60	25	85	407	3	15	..	18	425	26	33
1917	150	144	15	309	45	24	69	378	2	12	..	14	392	22	35
1918	153	145	17	315	43	24	67	382	2	10	..	12	394	22	39
1919	141	128	15	284	64	25	89	373	2	11	..	13	386	18	36
1920	161	134	15	310	32	26	58	368	2	11	..	13	381	28	38
1921	160	132	16	308	26	26	51	359	2	12	..	14	373	28	40
1922	160	141	16	317	26	26	52	369	2	13	..	15	384	30	39
1923	147	120	13	280	30	27	57	337	2	11	..	13	350	28	37
1924	209	134	12	355	29	28	57	412	2	12	..	14	426	27	37
1925	263	137	12	412	23	27	50	462	2	12	..	14	476	26	34
1926	319	162	20	501	23	28	51	552	2	12	..	14	566	25	34
1927	328	167	18	513	28	33	61	574	2	13	..	15	589	28	38
1928	344	167	23	534	42	46	88	622	1	12	..	13	635	28	40
1929	331	181	21	533	36	49	85	618	1	10	2	13	631	27	43
1930	291	194	37	522	22	52	74	596	1	8	2	11	607	29	47
1931	228	184	29	441	26	52	78	519	1	8	5	14	533	29	46
1932	222	126	23	371	27	54	81	452	1	7	5	13	465	28	45
1933	194	126	27	347	33	56	89	436	..	7	6	13	449	26	49

[APPENDIX II.]

List of Publications issued by the Asiatic Society of
Bengal during 1933.

(a) Journal and Proceedings (New Series):

			Price.		
			Rs. A. P.		
Vol. XXVI : No. 4 (15 units)	..	..	5	10	0
Vol. XXVII : No. 1 (22 „ )	..	..	8	4	0
Vol. XXVII : No. 2 (19 „ )	..	..	7	2	0
Vol. XXVII : No. 3 (10 „ )	..	..	3	12	0
Vol. XXVII : No. 4 (13 „ )	..	..	4	14	0
Vol. XXVIII : No. 1 (47 „ )	..	..	17	10	0
Vol. XXVIII : No. 2 (16 „ )	..	..	6	0	0

Title page and Index for Vols. XXV and XXVII. (Free to Members and Subscribers on application.)

(b) Memoirs :

Vol. XII, No. 1 : Three Arabic Treatises on Alchemy by Muhammad bin Umail (10th century A.D.) (16 units)	..	9	0	0
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(c) Miscellaneous :

Proceedings, Twentieth Indian Science Congress	..	17	4	0
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[APPENDIX III]

Abstract Statement
of
Receipts and Disbursements
of the
Asiatic Society of Bengal
for
the Year 1933

(xxix)

xxx

Proceedings A.S.B. for 1933.

STATEMENT No. 1.

1933.

General

Income and Expenditure Account

To ESTABLISHMENT.

		Rs.	As.	P.	Rs.	As.	P.
Salaries and Allowances	..	31,382	4	6			
Commission	..	292	1	6			
					31,674	6	0

GENERAL EXPENDITURE.

Stationery ..	..	501	6	0			
Fans and Light	..	448	8	9			
Telephone ..	..	268	11	5			
Taxes ..	..	2,244	7	0			
Postage ..	..	2,015	7	3			
Contingencies	..	971	14	8			
Printing Circulars, etc.	..	772	13	0			
Audit Fee ..	..	250	0	0			
Petty Repairs	..	79	2	0			
Insurance ..	..	500	0	0			
Menials' Clothing	..	110	0	0			
Furniture ..	..	391	2	0			
Artistic Possession (Grierson's Bust)	..	500	0	0			
					9,053	8	1

LIBRARY AND COLLECTIONS.

Books ..	..	2,055	6	0			
Binding ..	..	740	6	0			
					2,795	12	0

PUBLICATIONS.

Journal and Proceedings and Memoirs	..	10,702	9	9			
Library Catalogue ..	..	820	0	0			
					11,522	9	9

CONTRIBUTIONS TO FUNDS.

Provident Fund Contribution for 1933	....				681	1	0
Building Repair Fund Account ..	....				2,000	0	0

SUNDRY ADJUSTMENTS.

Bad Debts written-off			1,309	15	0
Balance as per Balance Sheet			2,44,334	14	11

TOTAL	..				3,03,372	2	9
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Receipts and Disbursements.

xxxii

STATEMENT No. 1.

Fund.

1933.

for year to 31st December, 1933.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account			2,20,619	0	4

CASH RECEIPTS.

Advertising	9,600	0	0
Interest on Investments	10,013	8	0
Interest on Fixed Deposits	562	10	9
Miscellaneous	305	3	5
Government Allowance	1,600	0	0
Donation	3,339	0	0
Rent	9,300	0	0
			34,720 6 2

PERSONAL ACCOUNTS.

Members' Subscriptions	11,232	1	0
Compounding Subscriptions	620	0	0
Admission Fees	528	0	0
Institutional Membership Fees	50	0	0
Miscellaneous	129	7	3
			12,559 8 3

TRANSFERS FROM FUNDS.

Proportionate Share in General Ex- penditure	7,000	0	0
Publication Fund for Publications	5,232	6	3
Fixed Deposit A/c for accrued interest	23	15	9
			12,256 6 0
Appreciation of Govt. Securities re- valued on 31-12-33		
			23,216 14 0

TOTAL ..				3,03,372	2	9
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xxxii

*Proceedings A.S.B. for 1933.***STATEMENT No. 2.****1933.***Oriental Publication*

From a monthly grant made by the Government of Bengal for the publi-
(Rs. 500), and for the publication of Sanskrit
(Less 20% from the

			Rs. As. P.	Rs. As. P.
To Balance from last Account	..	..	5,508 14 10	
Printing	..	..	2,570 15 3	
Editing	..	..	423 0 0	
				2,993 15 3
Proportionate Share in General	..	..	2,500 0 0	
Expenditure	..	..
TOTAL	..	..		11,002 14 1

STATEMENT No. 3.**1933.***Oriental Publication*

From a monthly grant made by the Government of Bengal of
Historical
(Less 20% from the

			Rs. As. P.
To Balance from last Account	..	..	3,085 9 7
Printing	..	..	1,614 12 9
TOTAL	..	..	4,700 6 4

STATEMENT No. 4.**1933.***Sanskrit Manuscripts Fund*

From an annual grant of Rs. 3,200 made by the Government of Bengal
by the Society ; and Rs. 3,600 from the
(Less 20% from the

			Rs. As. P.	Rs. As. P.
To Pension	..	..	120 0 0	
Printing	..	..	3,104 8 0	
				3,224 8 0
Proportionate Share in General	..	..	2,000 0 0	
Expenditure	..	..
Balance as per Balance Sheet	..	..		14,059 14 3
TOTAL	..	..		19,284 6 3

Receipts and Disbursements.

xxxiii

STATEMENT No. 2.

Fund, No. 1, in Account with A.S.B.

1933.

cation of Oriental Works and Works of Instruction in Eastern Languages
Works hitherto unpublished (Rs. 250).
1st of April, 1932.)

		Rs.	As.	P.	Rs.	As.	P.
By Annual Grant		7,200	0	0
Balance as per Balance Sheet		3,802	14	1
TOTAL					11,002	14	1

STATEMENT No. 3.

Fund, No. 2, in Account with A.S.B.

1933.

Rs. 250 for the publication of Arabic and Persian Works of
Interest.
1st of April, 1932.)

			Rs.	As.	P.
By Annual Grant for 1933-34	..	..	2,400	0	0
Balance as per Balance Sheet	..	..	2,300	6	4
TOTAL			4,700	6	4

STATEMENT No. 4.

Account, in Account with A.S.B.

1933.

for the publication of the Catalogue of Sanskrit Manuscripts acquired
same Government for Research Work.
1st of April, 1932.)

		Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account		10,964	6	3
Government Allowance for Research Work, 1932-33	2,880	0	0		
Government Allowance for Research Work, 1933-34	2,880	0	0		
Government Allowance for Catalogu- ing, 1932-33	2,560	0	0		
					8,320	0	0
TOTAL					19,284	6	3

xxxiv

Proceedings A.S.B. for 1933.

STATEMENT No. 5.

1933.

Arabic and Persian Manuscripts

From an annual grant of Rs. 5,000 made by the Government of India for
by the Society; for the purchase of further Manuscripts,
Manuscripts found in

	Rs.	As.	P.	Rs.	As.	P.
To Manuscripts Purchase	293	0	0			
Binding	93	4	0			
				386	4	0
Proportionate Share in General Ex- penditure .. ..	....			2,500	0	0
Balance as per Balance Sheet .. ..	....			3,445	0	6
TOTAL				6,331	4	6

STATEMENT No. 6.

1933.

Barclay Memorial

From a sum of Rs. 500 odd given in 1896 by the Surgeon
encouragement of Medical

	Rs.	As.	P.	Rs.	As.	P.
To Cost of one new Die .. ..	....			100	0	0
Balance as per Balance Sheet— Rs. 400, 3½% G.P.N., 1854-55						
" 100, " " 1900-01						
" 100, " " 1865						
" 100, " " 1854-55						
Less Deficit for the year	17	14	0	554	6	0
TOTAL				654	6	0

STATEMENT No. 7.

1933.

Servants' Pension Fund

Founded in 1876 as the Piddington Pension Fund

	Rs.	As.	P.	Rs.	As.	P.
To Balance as per Balance Sheet— Rs. 2,000, 3½% G.P.N., 1879						
" 500, " " 1854-55						
" 300, " " 1854-55						
Surplus for year	2,289	0	0	2,312	5	7
	23	5	7	2,312	5	7
TOTAL				2,312	5	7

Receipts and Disbursements.

XXXV

STATEMENT No. 5.

Fund Account, in Account with A.S.B.

1933.

the cataloguing and binding of Arabic and Persian Manuscripts, acquired
and for the preparation of notices of Arabic and Persian
various Libraries in India.

	Rs. As. P.	Rs. As. P.
By Balance from last Account	1,331 4 6
Government Allowance for 1933-34	5,000 0 0

TOTAL ..	6,331 4 6
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STATEMENT No. 6.

Fund Account, in Account with A.S.B.

1933.

General, I.M.S., for the foundation of a medal for the
and Biological Science.

	Rs. As. P.	Rs. As. P.
By Balance from last Account	573 12 2
Interest realized for the year	23 11 10
Appreciation, Investments revalued on 31-12-33	56 14 0

TOTAL ..	654 6 0
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STATEMENT No. 7.

Account, in Account with A.S.B.

1933.

with Rs. 500 odd from the Piddington Fund.

	Rs. As. P.	Rs. As. P.
By Balance from last Account	2,028 5 10
Interest realized for the year	87 7 2
Appreciation, Investments revalued on 31-12-33	196 8 7

TOTAL ..	2,312 5 7
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xxxvi

Proceedings A.S.B. for 1933.

STATEMENT No. 8.

1933.

Annandale Memorial Fund

From donations by subscription,

	Rs.	As.	P.	Rs.	As.	P.
To Balance as per Balance Sheet—						
Rs. 3,000, 3½% G.P.N., 1842-43 } ..	3,270	0	0			
„ 1,000, „ „ 1854-55 } ..	250	10	1			
Surplus for year				3,520	10	1
TOTAL ..				3,520	10	1

STATEMENT No. 9.

1933.

Permanent Library Endowment

From gifts received,

	Rs.	As.	P.	Rs.	As.	P.
To Balance as per Balance Sheet—						
Rs. 11,000, 3½% G.P.N., 1854-55 } ..	10,627	8	0			
„ 1,000, „ „ 1854-55 } ..	279	3	9			
„ 1,000, „ „ 1854-55 } ..						
Surplus for year				10,906	11	9
TOTAL ..				10,906	11	9

STATEMENT No. 10.

1933.

Sir William Jones Memorial

From a sum gifted for the purpose in

	Rs.	As.	P.	Rs.	As.	P.
To Cost of a Medal				249	1	0
Balance as per Balance Sheet—						
Rs. 1,500, 3½% G.P.N., 1854-55 } ..	2,452	8	0			
„ 1,500, „ „ 1900-01 } ..	72	1	0			
Surplus for year				2,524	9	0
TOTAL ..				2,773	10	0

Receipts and Disbursements.

xxxvii

STATEMENT No. 8.

Account, in Account with A.S.B.

1933.

started in 1926.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account			3,056	3	7
Interest realized for the year			139	6	6
Appreciation, Investments revalued on 31-12-33			325	0	0
TOTAL ..				3,520	10	1

STATEMENT No. 9.

Fund Account, in Account with A.S.B.

1933.

started in 1926.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account			9,536	0	0
Interest realized for the year			418	2	6
Appreciation, Investments revalued on 31-12-33			952	9	3
TOTAL ..				10,906	11	9

STATEMENT No. 10.

Fund Account, in Account with A.S.B.

1933.

1926, by Dr. U. N. Brahmachari.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account			2,425	6	0
Interest realized for the year			104	8	0
Appreciation, Investments revalued on 31-12-33			243	12	0
TOTAL ..				2,773	10	0

xxxviii

*Proceedings A.S.B. for 1933.***STATEMENT No. 11.****1933.***Joy Gobind Law Memorial*

From a donation for the purpose in 1929,

	Rs. As. P.	Rs. As. P.
To Cost of a Medal .. ..	....	256 13 0
Balance as per Balance Sheet—		
Rs. 3,000, 3½% G.P.N., 1854-55 ..	2,452 8 0	
Surplus for year	55 15 0	
		2,508 7 0
TOTAL ..		2,765 4 0

STATEMENT No. 12.**1933.***Building Fund*

From a sum of Rs. 40,000 given by the Government of India proceeds of a portion

	Rs. As. P.
To Balance as per Balance Sheet	6,321 9 6
TOTAL ..	6,321 9 6

STATEMENT No. 13.**1933.***Calcutta Science Congress Prize*

	Rs. As. P.	Rs. As. P.
To Balance as per Balance Sheet—		
Rs. 3,000, 3½% G.P.N., 1854-55 ..	2,452 8 0	
Surplus for year	463 11 7	
		2,916 3 7
TOTAL ..		2,916 3 7

Receipts and Disbursements.

xxxix

STATEMENT No. 11.

Fund Account, in Account with A.S.B.

1933.

by Dr. Satya Churn Law.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account ..	....			2,204	4	0
Interest realized for the year ..	104	4	0			
Donation	213	0	0			
				317	4	0
Appreciation, Investments revalued on 31-12-33 .. ..	....			243	12	0
TOTAL ..				2,765	4	0

STATEMENT No. 12.

Account, in Account with A.S.B.

1933.

towards the rebuilding of the Society's premises, and from the sale
of the Society's land.

	Rs.	As.	P.
By Balance from last Account	6,321	9	6
TOTAL ..	6,321	9	6

STATEMENT No. 13.

Fund Account, in Account with A.S.B.

1933.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account			2,568	3	7
Interest realized for the year			104	4	0
Appreciation, Investments revalued on 31-12-33			243	12	0
TOTAL ..				2,916	3	7

xl

Proceedings A.S.B. for 1933.

STATEMENT No. 14.

1933.

Dr. Brühl Memorial

From a sum gifted for the purpose in 1929, by

	Rs.	As.	P.	Rs.	As.	P.
To Cost of a Medal and Die ..	....			417	3	0
Balance as per Balance Sheet—						
Rs. 1,000, 3½% G.P.N., 1854-55 ..	817	8	0			
Less Deficit for year ..	70	3	0			
				747	5	0
TOTAL ..				1,164	8	0

STATEMENT No. 15.

1933.

Building Repair

	Rs.	As.	P.
To Balance as per Balance Sheet ..	4,000	0	0
TOTAL ..	4,000	0	0

STATEMENT No. 16.

1933.

International Catalogue of Scien-

	Rs.	As.	P.
To Balance as per Balance Sheet ..	4,374	7	8
TOTAL ..	4,374	7	8

Receipts and Disbursements.

xli

STATEMENT No. 14.

Fund Account, in Account with A.S.B.

1933.

the Brühl Farewell Committee.

	Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account			1,048	8	0
Interest realized for the year			34	12	0
Appreciation, Investments revalued on 31-12-33			81	4	0
TOTAL ..				1,164	8	0

STATEMENT No. 15.

Fund Account, in Account with A.S.B.

1933.

	Rs.	As.	P.
By Balance from last Account ..	2,000	0	0
Transfer from the A.S.B. General Fund ..	2,000	0	0
TOTAL ..	4,000	0	0

STATEMENT No. 16.

tific Literature, in Account with A.S.B.

1933.

	Rs.	As.	P.
By Balance from last Account ..	4,374	7	8
TOTAL ..	4,374	7	8

STATEMENT No. 17.

1933. Current Deposit Account, Chartered Bank of

From a sum set aside to pay for the

			Rs.	As.	P.
To Balance from last Account	..	..	434	1	0
TOTAL	..	..	434	1	0

STATEMENT No. 18.

*1933.**Provident Fund Ac-*

From contributions by the

			Rs.	As.	P.	Rs.	As.	P.
To Cost of a Receipt Stamp	..	....				0	1	0
Balance as per Balance Sheet—								
Rs. 5,000, 4½% G.P.N., 1934	..		5,056	4	0			
„ 6,000, 5-year Postal Cash Cer-	..							
tificates	..	..	4,950	0	0			
Surplus for year	..	..	2,211	6	8			
						12,217	10	8
TOTAL	..	..				12,217	11	8

STATEMENT No. 19.

*1933.**Advances*

			Rs.	As.	P.
To Balance from last Account	..	..	570	0	0
Advances ..	..	..	885	0	0
TOTAL	..	..	1,455	0	0

Receipts and Disbursements.

xliii

STATEMENT No. 17.

India, Australia and China, London.

1933.

printing of the Kashmiri Dictionary.

				Rs.	As.	P.
By Printing Charges	..	..	..	434	1	0
		TOTAL	..	434	1	0

STATEMENT No. 18.

count, in Account with A.S.B.

1933.

Society and its Staff.

		Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account	..	....			10,459	3	1
Staff Contribution for the year	..	681	1	0			
Society's Contribution for the year	..	681	1	0			
Interest on Investments, etc.	..	225	2	3			
					1,587	4	3
Interest realized from Savings Bank, for 1932 and 1933	..	....			165	0	4
Appreciation, Investments revalued on 31-12-33	..	....			6	4	0
		TOTAL	..		12,217	11	8

STATEMENT No. 19.

Account, in Account with A.S.B.

1933.

				Rs.	As.	P.
By Advances Returned	..	..	..	429	0	0
Balance as per Balance Sheet	..	..	..	1,026	0	0
		TOTAL	..	1,455	0	0

xliv

Proceedings A.S.B. for 1933.

STATEMENT No. 20.

1933.

Personal

	Rs.	As.	P.	Rs.	As.	P.
To Balance from last Account ..	....			4,093	7	6
Advances .. ..	....			1,675	5	9
Asiatic Society's Subscriptions, etc... ..	12,559	8	3			
Subscriptions to Journal and Proceedings and from Book Sales, etc., from Publication Fund ..	5,232	6	3			
				17,791	14	6

TOTAL ..	23,560	11	9
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STATEMENT No. 21.

1933.

Publication Fund

From sale proceeds

	Rs.	As.	P.	Rs.	As.	P.
To Printing Charges	434	1	0			
Books returned, etc.	9	0	0			
Publications of the A.S.B. ..	5,232	6	3	5,675	7	3
Balance as per Balance Sheet ..	....			6,882	1	0
TOTAL . ..				12,557	8	3

Receipts and Disbursements.

xlv

STATEMENT No. 20.

Accounts.

1933.

		Rs.	As.	P.	Rs.	As.	P.
By Cash Receipts during the year	..	....			17,503	6	0
Bad Debts written off, A.S.B.	..	1,309	15	0			
Books returned, etc.	..	9	0	0			
					1,318	15	0
Balance	..				4,738	6	9

Outstandings.	Amount due to Society.			Amount due by Society.		
	Rs.	As.	P.	Rs.	As.	P.
Members ...	3,534	11	0	385	13	0
Subscribers ...	48	0	0	48	0	0
Bill Collector's Deposit ...	...	...	...	330	0	0
Miscellaneous ...	2,407	14	9	488	6	0
	5,990	9	9	1,252	3	0

TOTAL .. 23,560 11 9

STATEMENT No. 21.

Account, in Account with A.S.B.

1933.

of publications.

		Rs.	As.	P.	Rs.	As.	P.
By Balance from last Account	..	....			7,181	6	0
Cash Sales of Publications	..	....			143	12	0
Credit Sales of Publications, etc.	..	3,888	6	3			
Subscriptions to Journal and Proceedings, etc. ...	..	1,344	0	0			
					5,232	6	3
TOTAL	..				12,557	8	3

STATEMENT No. 22.**1933.****(1) Investment Account**

	Rs.	As.	P.	Rs.	As.	P.
To Balance from last Account ..	....			4,839	3	1
Deposits of Contributions during the year	1,362	2	0			
Deposits of Advances returned ..	429	0	0			
Deposits of accrued Interest ..	225	2	3			
				2,016	4	3
Interest realized for the years 1932 and 1933 .. ..	....			165	0	4
TOTAL ..				7,020	7	8

STATEMENT No. 23.**1933.****(2) Investment Account**

	Rs.	As.	P.
To Balance from last Account	23,150	8	9
Fixed Deposits	32,064	10	3
TOTAL ..	55,215	3	0

STATEMENT No. 24.

1933.

(3) Investment

	Rs.	As.	P.
To Balance from last Account	2,37,783	2	0
Purchase of Investments for various Fund Accounts	6,041	12	2
Appreciation in value of Investments revalued on 31-12-33	25,566	9	10
TOTAL	2,69,391	8	0

Face Value Rs.	FUNDS.	Rate @ Rs. %	31st December, 1933, Valuation.	31st December, 1932, Valuation.	Appreciation on 31st December, 1933.
			Rs. A. P.	Rs. A. P.	Rs. A. P.
ASIATIC SOCIETY OF BENGAL.					
PERMANENT RESERVE.					
16,700	3½% G. Loan No. 155119, 1842-43 ...	81/12/-	2,03,664	1,83,421	20,243
1,00,000	3½% G. Loan No. 216811, 1854-55 ...	81/12/-			
53,700	3½% G. Loan No. 216812, 1854-55 ...	81/12/-			
5,000	3½% G. Loan No. 029544, 1879	81/12/-			
1,000	3½% G. Loan No. 029548, 1879	81/12/-			
44,300	3½% G. Loan No. 337428, 1865	81/12/-			
25,000	3½% G. Loan No. 238369, 1900-01 ...	81/12/-			
3,000	3½% G. Loan Part of No. 238816, 1900-01 ...	81/12/-			
500	3% G. Loan No. 093715, 1896-97	81/12/-			
TEMPORARY RESERVE.					
23,000	3½% G. Loan Part of No. 238816, 1900-01 ...	81/12/-	18,802	16,933	
11,400	4½% G. Loan of 1955-60 ...	105 2/-	11,984	10,879	
			30,786	27,813	2,973
PENSION FUND.					
2,000	3½% G. Loan No. 029546, 1879	81/12/-	2,043	1,840	
500	3½% G. Loan No. 244056, 1854-55 ...	81/12/-			
300	3½% G. Loan No. 24702-74, 1854-55	81/12/-			
			2,289	1,840	196
BARCLAY MEMORIAL FUND.					
300	3½% G. Loan No. 170971, 1854-55 ...	81/12/-	572	515	56
100	3½% G. Loan No. 220763, 1854-55 ...	81/12/-			
100	3½% G. Loan No. 304677, 1900-01 ...	81/12/-			
100	3½% G. Loan No. 354795, 1865	81/12/-			
100	3½% G. Loan No. 243773, 1854-55 ...	81/12/-			
SIR WILLIAM JONES MEMORIAL FUND ACCOUNT.					
1,500	3½% G. Loan No. 188719, 1854-55 ...	81/12/-	2,452	2,208	243
1,500	3½% G. Loan Nos. 235807, 292707, 1900-01 ...	81/12/-			
ANNANDALE MEMORIAL FUND.					
3,000	3½% G. Loan Nos. 195892, 195893, 195907, 1842-43	81/12/-	3,270	2,945	325
1,000	3½% G. Loan No. 222872, 1854-55 ...	81/12/-			
PERMANENT LIBRARY ENDOWMENT FUND.					
5,000	3½% G. Loan No. 230065, 1854-55 ...	81/12/-	9,810	8,835	
2,000	3½% G. Loan Nos. 231119, 230787, 1854-55 ...	81/12/-			
1,000	3½% G. Loan No. 234698, 1854-55 ...	81/12/-			
3,000	3½% G. Loan No. 235353-55, 1854-55	81/12/-			
2,000	3½% G. Loan No. 222874, 1854-55 ...	81/12/-	* 817		
1,000	3½% G. Loan No. 242270, 1854-55	81/12/-			
CALCUTTA SCIENCE CONGRESS PRIZE FUND.					
3,000	3½% G. Loan No. 235851, 1854-55 ...	81/12/-	2,452	2,208	243
DR. BRÜHL MEMORIAL FUND.					
1,000	3½% G. Loan No. 235843, 1854-55 ...	81/12/-	817	736	81
JOY GOBIND LAW MEMORIAL FUND.					
1,000	3½% G. Loan No. 218534, 1854-55 ...	81/12/-	2,452	2,208	243
1,000	3½% G. Loan No. 218535, 1854-55 ...	81/12/-			
500	3½% G. Loan No. 218536, 1854-55 ...	81/12/-			
500	3½% G. Loan No. 219673, 1854-55 ...	81/12/-			
3,14,100	Carried over		2,59,385	2,32,733	25,560

STATEMENT No. 24.

Account (Government Securities).

1933.

			Rs.	As.	P.
By Balance as per Balance Sheet	2,69,391	8	0

TOTAL	2,69,391	8	0
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Face Value Rs.	FUNDS.	Rate @ Rs. %	31st December, 1933, Valua- tion.		31st December, 1932, Valua- tion.		Apprecia- tion on 31st December, 1933.	
			Rs.	A. P.	Rs.	A. P.	Rs.	A. P.
3,14,100	Brought forward		2,59,385	4 0	2,32,733	2 0	25,560	5 10
	PROVIDENT FUND ACCOUNT.							
5,000	4½% G. Loan No. G. 004779-83. 1934	101½-	5,056	4 0	5,050	0 0	6	4 0
6,000	Post Office 5-year Cash Certificates	82½-	* 4,950	0 0				
			10,006	4 0	5,050	0 0		
3,25,100		.....	2,69,391	8 0	2,37,783	2 0	25,566	9 10

* Denotes investments purchased during the year.

1

*Proceedings A.S.B. for 1933.***STATEMENT No. 25.****1933.****Cash**

For the year to 31st

To	Rs.	As.	P.	Rs.	As.	P.
Balance from last Account				7,227	1	9
General Fund	34,720	6	2			
Oriental Publication Fund No. 1 Account	7,200	0	0			
Oriental Publication Fund No. 2 Account	2,400	0	0			
Sanskrit Manuscripts Fund Account	8,320	0	0			
Arabic and Persian Manuscripts Fund Account	5,000	0	0			
Barclay Memorial Fund Account	23	11	10			
Servants' Pension Fund Account	87	7	2			
Annandale Memorial Fund Account	139	6	6			
Permanent Library Endowment Fund Account	418	2	6			
Sir William Jones Memorial Fund Account	104	8	0			
Joy Gobind Law Memorial Fund Account	317	4	0			
Calcutta Science Congress Prize Fund Account	104	4	0			
Dr. Brühl Memorial Fund Account	34	12	0			
Provident Fund Account	1,587	4	3			
Advances Account	429	0	0			
Personal Account	17,503	6	0			
Publication Fund Account	143	12	0			
Savings Bank Deposit Account, Imperial Bank of India, Calcutta	885	0	0			
Fixed Deposit Account, Central Bank of India, Calcutta	25,565	5	6			
				1,04,983	9	11
TOTAL				1,12,210	11	8

Receipts and Disbursements.

li

STATEMENT No. 25.

Account.

1933.

December, 1933.

By			Rs.	As.	P.	Rs.	As.	P.
General Fund	..	..	55,727	4	10			
Oriental Publication Fund No. 1 Account			2,993	15	3			
Oriental Publication Fund No. 2 Account			1,614	12	9			
Sanskrit Manuscripts Fund Account	..	..	3,224	8	0			
Arabic and Persian Manuscripts Fund Account	..	..	386	4	0			
Bareilly Memorial Fund Account	..	..	100	0	0			
<i>Investments purchased on behalf of :—</i>								
Servants' Pension Fund	251	13	5					
Permanent Library Endowment Fund	..	839	14	9				
			1,091	12	2			
Sir William Jones Memorial Fund Account			249	1	0			
Joy Gobind Law Memorial Fund Account			256	13	0			
Dr. Brühl Memorial Fund Account	..	..	417	3	0			
Advances Account	..	..	885	0	0			
Personal Account	..	..	1,675	5	9			
Savings Bank Deposit Account, Imperial Bank of India, Calcutta	..	..	2,016	4	3			
Fixed Deposit Account, Central Bank of India, Calcutta	..	..	32,040	10	6			
Balance carried forward	..	..	....			1,02,678	14	6
						9,531	13	2
TOTAL						1,12,210	11	8

STATEMENT No. 26.

1933.

Balance
As at 31st

LIABILITIES.

	Rs.	As.	P.	Rs.	As.	P.
General Fund	2,44,334	14	11			
Sanskrit Manuscripts Fund Account ..	14,059	14	3			
Arabic and Persian Manuscripts Fund Account	3,445	0	6			
Barclay Memorial Fund Account ..	554	6	0			
Servants' Pension Fund Account ..	2,312	5	7			
Annandale Memorial Fund Account ..	3,520	10	1			
Permanent Library Endowment Fund Account	10,906	11	9			
Sir William Jones Memorial Fund Account	2,524	9	0			
Joy Gobind Law Memorial Fund Account	2,508	7	0			
Building Fund Account	6,321	9	6			
Calcutta Science Congress Prize Fund Account	2,916	3	7			
Dr. Brühl Memorial Fund Account ..	747	5	0			
Building Repair Fund Account ..	4,000	0	0			
International Catalogue of Scientific Literature Account	4,374	7	8			
Provident Fund Account	12,217	10	8			
Publication Fund Account	6,882	1	0			
				3,21,626	4	6
TOTAL				3,21,626	4	6

We have examined the above Balance Sheet and the appended detailed accounts with the Books and Vouchers presented to us and certify that they are in accordance therewith, and correctly set forth the position of the Society as at 31st December, 1933.

PRICE, WATERHOUSE, PEAT & CO.,

Calcutta,
January 31st, 1934.

Auditors,
Chartered Accountants,
Registered Accountants.

Receipts and Disbursements.

liii

STATEMENT No. 26..

Sheet.

1933.

December, 1933.

ASSETS.

	Rs.	As.	P.	Rs.	As.	P.
Oriental Publication Fund No. 1 Account	3,802	14	1			
Oriental Publication Fund No. 2 Account	2,300	6	4			
Advances Account	1,026	0	0			
Personal Account	4,738	6	9			
				11,867	11	2
Investment Account .. ..	....			2,69,391	8	0
Savings Bank Deposit Account, Imperial Bank of India	1,185	6	8			
Fixed Deposit Account, Central Bank of India, Ltd.	29,649	13	6			
				30,835	4	2
Cash Balances :—						
With the Imperial Bank of India, Park Street Branch, on current Account	9,356	15	0			
In hand	174	14	2			
				9,531	13	2
 TOTAL ..				3,21,626	4	6

K. C. MAHINDRA,
Honorary Treasurer.

[APPENDIX IV.]

Abstract Proceedings Council, 1933.

(Rule 48 f.)

ACADEMY OF SCIENCES—

Circular letter regarding the foundation of an Academy of Sciences in India. Draft reply to be prepared by the following Members of Council :—

1. Physical Science Secretary.
2. Biological Secretary.
3. Medical Secretary.
4. Library Secretary.
5. Dr. S. L. Hora.
6. Lt.-Col. R. N. Chopra.
- No. 7. 15-9-33.

The President placed before the Council the outlines of a scheme for developing an Academy of Sciences in India by making certain modifications in the rules of the Asiatic Society of Bengal. This development, if carried out, would have as its corollary the foundation, a little later, of an Academy of Letters. The President desired to know whether the Council was prepared to carry out, if requested, this scheme. The Council agreed unanimously to carry out the scheme proposed by the President.

No. 16. 15-9-33.

ANNUAL MEETING—

Letter to the Private Secretary to H.E. the Governor of Bengal inviting His Excellency to preside over the next Annual Meeting, and reply thereto. Record.

No. 6. 30-1-33.

Annual Report for 1932. Approve.

No. 10. 30-1-33.

Annual Meeting, 1933. Arrangements approved.

No. 17. 30-1-33.

Complimentary letters to and from the Private Secretary to the Governor of Bengal in connection with the Annual Meeting. Record.

No. 1. 27-2-33.

ARTISTIC AND HISTORICAL POSSESSIONS—

Presentation of a bust by Signor A. Marzollo of Rabindranath Tagore, in plaster, by the artist. Accept with thanks to the donor.

No. 11. 27-2-33.

ASSOCIATE MEMBERS—

Quinquennial re-election Associate Members. Put up for election : Rev. H. Hosten, M.M. K. K. Smriti-tirtha, and Rai Bahadur S. C. Roy. Also put up for election Mr. L. Bogdanov.

No. 3. 27-11-33.

AT HOME—

'At Home' to H.E. the Governor of Bengal by the President, A.S.B.
Record with thanks to the President.
No. 7. 30-1-33.

BIBLIOTHECA INDICA—

Finance Committee No. 2 of 24-1-33. Remuneration Typist for indexing Vol. II, English Translation, *Tabaqat-i-Akbari*. Recommendation: Part payment of Rs. 125 to be made in advance. Total remuneration to be fixed when number of printed pages can be calculated. Accepted by Council.

No. 13. 30-1-33.

Completion of the Kashmiri Dictionary by Sir George Grierson.
Record.
No. 21. 30-1-33.

Bibliotheca Indica. That Pandit MM. Kamalkrishna Smriti-tirtha be commissioned to prepare a further volume of *Suddhi Ratnakara* of the *Ratnakara* series for publication, and that its issue in the *Bibliotheca Indica* be authorised.

No. 8. 29-5-33.

Request from Mr. M. B. Emenean of Yale University, U.S.A., for permission to utilise certain portion of Tawney's translation of the *Kāthasaritsāgara* in the *Bibliotheca Indica*. Before considering the request enquiries should be made as to the extent to which Mr. Emenean wants to use the translation of the *Kāthasaritsāgara*.

No. 6. 28-8-33.

BUILDING—

Finance Committee No. 3 (c) of 15-12-33. Society's contribution to the Building Repair Fund of the Society. Recommendation: Credit a sum of Rs. 2,000 to the fund. Accepted by Council.

No. 6. 18-12-33.

COMMITTEES—

Constitution of the Standing Committees for 1933-34. Resolved that the Standing Committees, 1933-34, to be constituted as follows:—

Finance—

President.	} <i>Ex-officio</i> .
Secretary.	
Treasurer.	
Mr. J. C. Mitra.	
Dr. S. L. Hora.	

Library—

President.	} <i>Ex-officio</i> .
Secretary.	
Treasurer.	
Phil. Secretary.	
Jt. Phil. Secretary.	
Phy. Sci. Secretary.	
Biological Secretary.	
Anthropological Secretary.	
Medical Secretary.	
Library Secretary.	

Abstract Proceedings Council, 1933.

lvii

Publication—

President.	} <i>Ex-officio.</i>
Secretary.	
Treasurer.	
Phil. Secretary.	
Jt. Phil. Secretary.	
Phy. Sci. Secretary.	
Biological Secretary	
Anthropological Secretary.	
Medical Secretary.	
Library Secretary.	

No. 5.

27-3-33.

The President raised the question of the celebration of the Society's 150th Anniversary in February, 1934. Resolved: That a Committee consisting of the President, the Treasurer, the General Secretary, Mr. L. R. Fawcus, Dr. J. N. Mukherjee and Dr. S. L. Hora (Secretary) to be constituted, with power to co-opt additional members, to suggest and organise a programme for the celebration.

No. 17.

28-8-33

CONDOLENCES—

Notice of the death of H.R.H. the Duke of the Abruzzi, Academician of Italy, conveyed by the President of the Royal Academy of Italy. Record.

No. 1.

29-5-33.

CONGRATULATIONS AND THANKS—

Presentation by Lt.-Col. R. N. Chopra of his work on 'Indigenous Drugs of India'. Accept with thanks to the donor.

No. 4.

30-1-33.

'At home' to H.E. the Governor of Bengal by the President, A.S.B. Record with thanks to the President.

No. 7.

30-1-33.

Memorandum by Dr. S. L. Hora concerning the various medal funds administered by the Society. Record with thanks to Dr. Hora for his valuable help.

No. 8.

30-1-33.

Memorandum by Dr. S. L. Hora concerning the present position of the Journal of the Society. Record with thanks to Dr. Hora.

No. 9.

30-1-33.

Outgoing Members of Council. The President expressed his thanks to the outgoing Members of Council for their services rendered to the Society, and to all Council Members for their valued support of himself as President and Chairman of the meetings of the Council. Resolved: That the Council's thanks be conveyed to the outgoing Members.

No. 22.

30-1-33.

Presentation of a bust by Signor A. Marzollo of Rabindranath Tagore, in plaster, by the artist. Accept with thanks to the donor.

No. 11.

27-2-33.

Memorial to the Government of India in the matter of the proposal to abolish the post of Director of the Zoological Survey of India. That the draft letter prepared by Mr. Fawcus be accepted; that the

letter be forwarded under the signature of the President; that the thanks of the Council be conveyed to Mr. Fawcus for his valuable help.
No. 13. 27-2-33.

Letter from the President resigning the office of President to the Society. Accept with regrets. Resolved that a letter of thanks to Sir C. C. Ghose be written for the valuable services rendered by him to the Society. Further resolved: That Dr. L. L. Fermor be nominated as President, *vice* Sir C. C. Ghose.
No. 7. 26-6-33.

Sir R. N. Mookerjee's 80th birthday. Resolved: That the congratulations of the Society be conveyed to Sir Rajendra Nath.
No. 8. 26-6-33.

Letter of thanks from Sir R. N. Mookerjee for the letter of congratulations addressed to him by the Society. Record.
No. 3. 31-7-33.

Report presentation to the Society of Islamic Books and MSS. by Mr. Hafeez Abdul Gaffur of Calcutta. The Society's thanks to be conveyed to the donor as well as to Dr. E. N. Ghose for his valuable initiative.
No. 5. 31-7-33.

Letter from Dr. U. N. Brahmachari, accepting nomination to represent the Society at the 50th Anniversary celebration of the Punjab University. The Society's thanks to be conveyed to Dr. Brahmachari.
No. 5. 15-9-33.

Letter from Dr. S. L. Hora reporting progress with the Society's Journal. Record with thanks to Dr. Hora.
No. 2. 30-10-33.

COUNCIL—

Signatures signifying acceptance of election to Council by the Council Members. Record.
No. 3. 27-2-33.

Letter from Lt.-Col. R. B. S. Sewell tendering his resignation as Vice-President of the Society. Record.
No. 8. 24-4-33.

Letter of acceptance seat on Council by Dr. J. N. Mukherjee. Record.
No. 9. 24-4-33.

Letter from the President requesting to be released from his office of President on account of excessive pressure of work as Acting Chief Justice of Bengal, and suggesting that Dr. Fermor be appointed as his successor. Resolved: That the General Secretary do ascertain the President's final wishes of his consideration of the Council's views and that the matter be considered again in next Council Meeting.
No. 9. 29-5-33.

Letter from the President resigning the office of President to the Society. Accept with regrets. Resolved: That a letter of thanks to Sir C. C. Ghose be written for the valuable services rendered by him to the Society. Further resolved: That Dr. L. L. Fermor be nominated as President, *vice* Sir C. C. Ghose.
No. 7. 26-6-33.

Abstract Proceedings Council, 1933.

lix

Letters of thanks from the Hon'ble Mr. Justice C. C. Ghose, Kt.
Record.
No. 2. 31-7-33.

Letter of thanks from Dr. L. L. Fermor. Record.
No. 4. 31-7-33.

Leave General Secretary. Leave granted for two months from such date as the General Secretary may find convenient. Dr. S. L. Hora to officiate during the General Secretary's absence.
No. 15. 31-7-33.

Fixing dates for Committee and Council Meetings in September.
Meeting on the 15th of September at 5 p.m.
No. 15. 28-8-33.

Report return from leave of the General Secretary. Record.
No. 1. 30-10-33.

Fixing dates for December Council and Committee Meetings. Meetings on the 18th of December.
No. 5. 27-11-33.

Informal consideration composition of Council, 1934-35. After discussion the following list of candidates for nomination for next year's Council was placed before the meeting for consideration:—

President ..	..	Dr. L. L. Fermor.
Vice-President ..	..	Sir R. N. Mookerjee.
" ..	..	Sir David Ezra.
" ..	..	Dr. U. N. Brahmachari.
" ..	..	Lt.-Col. R. Knowles.
General Secretary	..	Mr. Johan van Manen.
Treasurer ..	..	Mr. K. C. Mahindra.
Phil. Secretary..	..	Dr. S. K. Chatterji.
Jt. Phil. Secretary	..	Dr. M. Hidayat Hosain.
Nat. Hist. Secretary (Biology).	..	Dr. Baini Prashad.
Nat. Hist. Secretary (Phys. Science).	..	Dr. J. N. Mukherjee.
Anthropological Secretary	..	Dr. B. S. Guha.
Medical Secretary ..	..	Lt.-Col. R. N. Chopra.
Library Secretary	..	Dr. S. L. Hora.
Member of Council	..	Mr. M. Mahfuz-ul Haq.
" ..	..	Mr. L. R. Fawcus.
" ..	..	Mr. Percy Brown.
" ..	..	Dr. A. M. Heron.
" ..	..	Dr. K. N. Dikshit.
" ..	..	Mr. J. M. Bottomley.

Place before the next meeting of the Council to be voted upon.
No. 11. 27-11-33.

Council nomination, 1934-35. Resolved that the following list of names be declared that of Council candidates for election to next year's Council, and that it be ordered to be issued to the Resident Members as prescribed in Rule 44:—

President ..	..	Dr. L. L. Fermor.
Vice-President ..	..	Sir R. N. Mookerjee.
" ..	..	Sir David Ezra.
" ..	..	Dr. U. N. Brahmachari.
" ..	..	Lt.-Col. R. Knowles.

Proceedings A.S.B. for 1933.

General Secretary	..	Mr. Johan van Manen.
Treasurer	..	Dr. S. L. Flora.
Phil. Secretary..	..	Dr. S. K. Chatterji.
Jt. Phil. Secretary	..	Dr. M. Hidayat Hosain.
Nat. Hist. Secretary (Biology).	..	Dr. Baini Prashad.
Nat. Hist. Secretary (Phys. Science).	..	Dr. J. N. Mukherjee.
Anthropological Secretary	..	Dr. B. S. Guha.
Medical Secretary	..	Lt.-Col. R. N. Chopra.
Library Secretary	..	Dr. A. M. Heron.
Member of Council	..	The Hon'ble Mr. Justice C. C. Ghose, Kt.
"	"	Mr. M. Mahfuz-ul Haq.
"	"	Mr. L. R. Fawcus.
"	"	Mr. Percy Brown.
"	"	Mr. K. N. Dikshit.
"	"	Mr. J. M. Bottomley.
No. 12.		18-12-33.

EXCHANGE OF PUBLICATIONS—

The Taihoku Imperial University, Japan. Exchange Journal and Memoirs.

No. 2 (a). 28-8-33.

Instituto de Biologia, Mexico. Ask for a copy of their Anales and a list of their publications when the question of exchange will be considered.

No. 2 (b). 28-8-33.

Marine Biological Laboratory, Mass., U.S.A. Exchange Memoirs also.

No. 2 (c). 28-8-33.

Bangiya Sahitya Parishad, Calcutta. Enquire first as to what they would give in exchange for the Catalogue of Sanskrit MSS.

No. 3. 28-8-33.

The Academy of Sciences, Allahabad. Exchange Journal.

No. 4. 28-8-33

Request from the Varendra Research Society, Rajshahi, for a free gift of the Journal and Memoirs of the Society. Supply Journal and Memoirs. Request for the supply of all their publications to the Society.

No. 5. 28-8-33.

FELLOWS—

Recommendations of the meeting of Fellows. Accept. Put up for election :—

- (1) Mr. Percy Brown.
- (2) Mr. O. C. Gangoly.
- (3) Rai Bahadur S. R. Kashyap.
- (4) Mr. Ghulam Yazdani.

No. 12. 30-1-33.

Letter of thanks from Messrs. Percy Brown and S. R. Kashyap for their election as Ordinary Fellows of the Society. Record.

No. 2. 27-2-33.

Abstract Proceedings Council, 1933.

lxi

FINANCE—

Finance Committee No. 1 of 24-1-33. List of members who are in arrears of subscription for four or more quarters, as at 31-12-1932. Recommendation: Apply Rules. Accepted by Council.

No. 13. 30-1-33.

Certified copies of the Balance Sheet of the Society for 1932 from the Auditors. Record.

No. 4. 27-2-33.

Report of a burglary in the Society's premises. Two of the Society's Chaprasis to sleep in the premises.

No. 1. 27-3-33.

Finance Committee No. 5 of 26-5-33. Application for financial assistance from two members of the staff. Recommendation: Place before the Council. The Council resolved that the junior Pandit, Babu B. B. Mukherjee, be given an increase of salary of Rs. 5 bringing it to Rs. 45; also that a bonus of Rs. 75 be given to Babu B. M. Chakravarti, Sales Clerk.

No. 4. 29-5-33.

Removal of seven names under Rule 40. Enquire whether any of the members wish to take up Life Membership. If not, apply Rules.

No. 9. 31-7-33.

Finance Committee No. 3 of 28-7-33. Letter from the Honorary Treasurer in connection with the International Catalogue of Scientific Literature.

After consideration resolved that the letter be placed before the Council for consideration.

The General Secretary expressed his regrets for what may be legitimately taken as an insufficiently considered action. Council Order: Accept. Circulate file concerning the International Catalogue of the Scientific Literature to the Council.

No. 10. 31-7-33.

Matters relating to the Royal Society. Wait for a reply to the General Secretary's letter to the Royal Society, No. 844, dated 17-6-1933.

No. 16. 28-8-33.

Library Committee No. 1 of 15-9-33. Letter from Dr. Baini Prashad regarding Library Catalogue. Recommended to the Council that the work of the Library Catalogue be expedited and the funds provided. Accepted by Council and also resolved to request the Honorary Treasurer to provide Rs. 2,500 from the Temporary Reserve Fund of the Society for the completion of the Catalogue.

No. 10. 15-9-33.

Finance Committee No. 3 of 25-10-33. Letter from O. Hofels, Wien, regarding settlement of the outstanding account. Recommendation: The Society to accept books in lieu of half the bill. Accepted by Council.

No. 9. 30-10-33.

Finance Committee No. 3 (a) of 25-10-33. List of members who are in arrears of subscription for four or more quarters. Recommendation: Apply Rules. Accepted by Council.

No. 9. 30-10-33.

Finance Committee No. 3(b) of 25-10-33. Application for a loan of Rs. 300 from the Provident Fund by the Head Clerk. Recommendation: Grant. Accepted by Council.

No. 9.

30-10-33.

Finance Committee No. 3(c) of 25-10-33. The question of leave and salary of Pandit Aghorenath Bhattacharya. Recommendation: Sick leave without pay. Accepted by Council.

No. 9.

30-10-33.

Application from Pt. Aghorenath Bhattacharya. Compassionate grant of Rs. 50 to be given.

No. 2.

27-11-33.

Finance Committee No. 3(a) of 15-12-33. Society's contribution to the Provident Fund for 1933. Recommendation: Pay. Accepted by Council.

No. 6.

18-12-33.

Finance Committee No. 3(b) of 15-12-33. Bad debts written off during the year 1933. Recommendation: Write off Rs. 1,309-15. Accepted by Council.

No. 6.

18-12-33.

Finance Committee No. 3(c) of 15-12-33. Society's contribution to the Building Repair Fund of the Society. Recommendation: Credit a sum of Rs. 2,000 to the fund. Accepted by Council.

No. 6.

18-12-33.

Finance Committee No. 3(d) of 15-12-33. Purchase of 3½% G.P. Notes for the face value of Rs. 300 for the Servant's Pension Fund and of Rs. 1,000 for the Permanent Library Endowment Fund. Recommendation: Approve. Accepted by Council.

No. 6.

18-12-33.

Finance Committee No. 3(f) of 15-12-33. Budget for 1934. Recommendation: Approve. Accepted by Council.

No. 6.

18-12-33.

Budget estimates for 1934 (Special Finance Committee of 15-12-33). Adopt the budget estimates for 1934 as recommended at the Special Finance Committee Meeting held on 15-12-33. Further recommended that the Council do appoint as early as possible a Re-Organization Committee to consider the financial question in all its aspects and to make recommendation specially with a view to reduction of expenditure.

No. 7.

18-12-33.

Finance Committee No. 3(e) of 15-12-33. Increment of salaries for the year 1934. Recommendation—Nil. Accepted by Council.

No. 9.

18-12-33.

INDIAN SCIENCE CONGRESS—

Letter of thanks from the Indian Science Congress. Record.

No. 3.

30-1-33.

INVITATIONS—

Letter to the Private Secretary to H.E. the Governor of Bengal inviting His Excellency to preside over the next Annual Meeting, and reply thereto. Record.

No. 6.

30-1-33.

Abstract Proceedings Council, 1933.

lxiii

Invitation from the Roerich Museum, New York, to participate in the Roerich Banner Convention at Washington. The General Secretary to send a suitable reply.

No. 5.

30-10-33.

JUBILEE CELEBRATION—

The President raised the question of the celebration of the Society's 150th Anniversary in February, 1934. Resolved: That a Committee consisting of the President, the Treasurer, the General Secretary, Mr. L. R. Fawcett, Dr. J. N. Mukherjee and Dr. S. L. Hora (Secretary) be constituted, with power to co-opt additional members, to suggest and organise a programme for the celebration.

No. 17.

28-8-33.

Recommendations of the Jubilee Celebration Committee Meetings on 4th and 13th September, 1933. Accept.

Also resolved: To put up the following names for election as '150th Centenary Members' at the Special Anniversary Meeting on 15-1-34:—

Science—

- (1) Lord Rutherford, F.R.S., Cambridge.
- (2) Prof. Albert Einstein.
- (3) Dr. A. Lacroix, Secrétaire Perpétuel, Académie des Sciences, Paris.
- (4) Sir Sidney Burrard, K.C.S.I., F.R.S., late Surveyor-General of India, England.
- (5) Dr. Henry Fairfield Osborn, Sc.D., LL.D. American Museum of Natural History, New York.

Letters—

- (1) Sir John Marshall, Kt., Late Director-General of Archaeology, India.
- (2) Dr. Rabindra Nath Tagore, Shantiniketan, Bengal.

The remaining three names of literary men for the honour to be decided at a subsequent meeting.

The Council also approved the forms of the invitation and resolved to invite one hundred institutions to participate in the 150th Anniversary Celebrations.

No. 9.

15-9-33.

Matters relating to the 150th Anniversary Celebrations. Letters from Dr. S. L. Hora proposing the opening of a subscription list. Approve.

No. 4 (a).

27-11-33.

Lists of Societies, personalities, etc., to be invited to the Anniversary functions. The Sub-Committee to decide.

No. 4 (b).

27-11-33.

Recommendations of the Jubilee Celebration Committee of 1-12-33 and matters arising therefrom. Approve election three additional Honorary Anniversary Members for letters, to wit:—Prof. Taha Husain, Prof. Arthur Christensen, and H.R.H. Prince Damrong Rajanubhab of Siam. Increase number of Honorary Anniversary Members to be elected from 10 to 12 by addition of:—Sir Sven Hedin (Science), and Prof. J. van Kan (Letters).

No. 1.

18-12-33.

KAMALA LECTURESHIP—

Representation on the Selection Committee, Kamala Lectureship, Calcutta University. The Council's nominee to be Dr. U. N. Brahmachari.

No. 2.

27-3-33.

LECTURES—

Suggestion Public Lecture in the Society by Mr. Davis S. Richards
Accept.

No. 7.

31-7-33.

The question of Public Lectures, Winter Session, 1933-34. Dr. Hora to put up a Provisional programme for discussion in the next Council Meeting.

No. 9.

28-8-33.

Proposals regarding Public Lectures, Winter Session, 1933-34. The following gentlemen to be requested to deliver lectures to the Society :—

Science—

- (1) Dr. Meghnad Saha.
- (2) Dr. J. N. Mukherjee.

Letters—

- (1) Sir S. Radhakrishnan.
- (2) Rai Bahadur Ramaprasad Chanda.

(Dr. S. K. Chatterji to enquire from Prof. Davood of the Shantiniketan whether he would be able to give lecture to the Society; Dr. S. L. Hora to be asked to give a lecture if the above scientists do not comply.)

No. 13.

15-9-33.

LIBRARY—

Library Committee No. 2 of 27-2-33. The new Library Catalogue of printed books in western languages. Recommendation: That a Sub-Committee do examine the question and report to Council. The Sub-Committee to consist of the President, the Hon. Treasurer, the General Secretary and Dr. Bains Prashad. Accepted by Council.

No. 8.

27-2-33.

Library Committee No. 3 of 31-7-33. Proposal from Dr. Bains Prashad to publish a supplement to Dr. Kemp's Catalogue of Periodical Scientific Literature in Calcutta Libraries. Recommended for favourable consideration by the Council. Accepted by Council.

No. 11.

31-7-33.

Library Committee No. 2 of 28-8-33. Proposed visit of members of the All-India Library Conference to the Society's Library on 11th September, 1933. Recommendation: Afford all facilities for the visit of the All-India Library Conference to the Society's Library on 11th September. The Library Secretary to supervise the arrangements. Accepted by Council.

No. 12.

28-8-33.

Library Committee No. 1. of 15-9-33. Letter from Dr. Bains Prashad regarding Library Catalogue. Recommended to the Council that the work of the Library Catalogue be expedited and the funds provided. Accepted by Council and also resolved to request the Honorary Treasurer to provide Rs. 2,500 from the Temporary Reserve Fund of the Society for the completion of the Catalogue.

No. 10.

15-9-33

Abstract Proceedings Council, 1933.

lxv

Finance Committee No. 3 (d) of 15-12-33. Purchase of $3\frac{1}{2}\%$ G.P. Notes for the face value of Rs. 300 for the Servant's Pension Fund and of Rs. 1,000 for the Permanent Library Endowment Fund. Recommendation: Approve. Accepted by Council.

No. 6.

18-12-33.

LOAN OF BOOKS AND MSS.—

Letter of thanks from the Trustees, Victoria Memorial, for the loan of certain items for the recent Hastings Bicentenary Exhibition. Record.

No. 1.

30-1-33

Request for loan of manuscripts from the Bhandarkar Oriental Research Institute, Poona. Lend manuscript Nyayaratnamala-tika: Nyayaratna by Ramanuja, on the usual indemnity bond.

No. 7 (a).

28-8-33.

Request for loan of manuscripts from the Director, Oriental Institute, Baroda. Further loan of manuscripts to be considered on return of the manuscript already with him since 1927.

No. 7 (b).

28-8-33.

Request for loan of manuscripts from Mr. Nalini Kanta Bhattasali, Dacca. The manuscript asked for not to leave the Society's premises.

No. 8.

28-8-33.

Request for loan of manuscripts from Prof. Sri Ram Sharma, Lahore. Lend on the usual indemnity bond.

No. 3.

15-9-33.

Request for loan of manuscripts from Mr. Vansmail Vedantatirtha, Calcutta. Lend on the usual indemnity bond.

No. 4 (a).

15-9-33.

Request for loan of manuscripts from Mr. R. G. M. Subrahmany Aiyer, Tinnevely. Ask him to apply through some recognised institution, when the question of the loan of Manuscripts asked for will be considered.

No. 4 (b).

15-9-33.

Request from the Chairman, Punjab University Jubilee Exhibition Committee, for the loan of manuscripts, documents, etc., of the Society for an exhibition on the occasion of the Jubilee Celebration of the Punjab University. The General Secretary to make a selection of interesting objects without great intrinsic value and offer the loan under suitable guarantee.

No. 3.

30-10-33.

Further application for loan of manuscripts from Mr. R. M. G. Subrahmany Aiyer, Tinnevely. Two manuscripts may be supplied at a time provided the bond is executed by the Curator, Government Oriental Manuscripts Library, Madras.

No. 4 (a).

30-10-33.

With reference to the application of Pt. Ram Dhan Kavyatirtha ordered that after execution of a satisfactory bond, to be approved by the General Secretary, two MSS. at a time may be lent. A copy of any work published with the help of the MSS. should be presented to the Society.

No. 4 (b).

30-10-33.

Application for loan of manuscripts from Dr. M. Z. Siddiqi and MM. Anantakrishna Shastri. General Bonds may be accepted. Each application for loans under such bonds to be considered individually.
No. 1. 27-11-33.

MEMBERSHIP—

Finance Committee No. 1 of 24-1-33. List of members who are in arrears of subscription for four or more quarters, as at 31-12-1932. Recommendation: Apply Rules. Accepted by Council.
No. 13. 30-1-33.

List of members in arrears with subscriptions for four or more quarters. Apply Rules.
No. 18. 30-1-33.

Application for membership from Mr. S. C. Seal, Honorary Secretary, Indian Research Institute, Calcutta. Application may be admitted if for personal membership.
No. 20. 30-1-33.

Finance Committee No. 4 (1) of 26-5-33. List of members who are in arrears of subscriptions for four or more quarters. Recommendation: Apply Rules. Accepted by Council.
No. 4. 29-5-33.

Removal of seven names under Rule 40. Enquire whether any of the members wish to take up Life Membership. If not, apply Rules.
No. 9. 31-7-33.

Finance Committee No. 3 (a) of 25-10-33. List of members who are in arrears of subscription for four or more quarters. Recommendation: Apply Rules. Accepted by Council.
No. 9. 30-10-33.

List of twenty-two names for removal under Rule 38. The General Secretary to write personal letters; if no reply is received, apply rules after a month from date of letters.
No. 13. 30-10-33.

List of seven names for removal under Rule 40. Apply Rules.
No. 14. 30-10-33.

List of twenty-four names in arrears with subscriptions for four or more quarters. Apply Rules.
No. 15. 30-10-33.

Removal of sixteen names under Rule 38. Apply Rules. Announce these sixteen names as removed under Rules 37 and 38.
No. 10. 18-12-33.

MEMORIALS—

Memorandum by Dr. S. L. Hora concerning the various medal funds administered by the Society. Record with thanks to Dr. Hora for his valuable help.
No. 8. 30-1-33.

Completion of the dies for the Brühl Memorial Medal. Approve. Prepare a medal for the Rev. E. Blatter, S.J.
No. 5. 27-2-33.

Letter of thanks from Mr. E. Hartet for the award to him of the 'Joy Gobind Law Memorial Medal'. Record.
No. 1. 24-4-33.

Abstract Proceedings Council, 1933.

lxvii

Letters of thanks from Dr. C. Snouck Hurgronje and Rev. E. Blatter for the award to them of the Jones and Brühl Memorial Medals respectively. Record.

No. 1.

31-7-33.

Appointment of Advisory Board for the award of the Barclay Memorial Medal. The Board to consist of the Ex-Officio members, and the General Secretary together with Dr. Hora and Dr. Agharkar, with power to co-opt additional members.

No. 6 (a).

30-10-33.

Appointment of Advisory Board for the award of the Annandale Memorial Medal. The Board to consist of the Ex-Officio members, the General Secretary and Dr. B. S. Guha, with power to co-opt additional members.

No. 6 (b).

30-10-33.

Recommendation of the Annandale Memorial Medal Advisory Board. Accept recommendation : Dr. Eugène Dubois.

No. 3.

18-12-33.

Recommendation of the Barclay Memorial Medal Advisory Board. Accept recommendation : Dr. R. Row.

No. 4.

18-12-33.

MISCELLANEOUS—

Letter of thanks from the Mining and Geological Institute of India. Record.

No. 2.

30-1-33.

Memorial to the Government of India in the matter of the proposal to abolish the post of Director of the Zoological Survey of India. That the draft letter prepared by Mr. Fawcett be accepted; that the letter be forwarded under the signature of the President; that the thanks of the Council be conveyed to Mr. Fawcett for his valuable help.

No. 13.

27-2-33.

Report of a burglary in the Society's premises. Two of the Society's Chaprasis to sleep in the premises.

No. 1.

27-3-33.

Letter from the Government of Bengal regarding the draft rules issued by the Government of India under the Ancient Monuments Preservation Act, 1904. Col. Sewell, Dr. S. K. Chatterji and the General Secretary to consider the matter and to draft and forward a reply if thought advisable.

No. 3.

27-3-33.

Letter from the Secretary to the Government of India, Department of Education, Health and Lands, with reference to the President's letter in connection with the proposal to abolish the post of the Director, Zoological Survey of India. Record.

No. 2.

29-5-33.

Matters relating to the Royal Society. Wait for a reply to the General Secretary's letter to the Royal Society No. 844, dated 17-6-1933.

No. 16.

28-8-33.

Letter of thanks from the Mining and Geological Institute of India for granting them the use of Society's hall on 25-8-33. Record.

No. 1.

15-9-33.

The President placed before the Council the outlines of a scheme for developing an Academy of Sciences in India by making certain modifications in the rules of the Asiatic Society of Bengal. This development, if carried out, would have as its corollary the foundation, a little later, of an Academy of Letters. The President desired to know whether the Council was prepared to carry out, if requested, this scheme. The Council agreed unanimously to carry out the scheme proposed by the President.

No. 16.

15-9-33.

PRESENTATIONS—

Presentation by Lt.-Col. R. N. Chopra of his work on 'Indigenous Drugs of India'. Accept with thanks to the donor.

No. 4.

30-1-33.

Presentation of a bust by Signor A. Marzollo of Rabindranath Tagore, in plaster, by the artist. Accept with thanks to the donor.

No. 11.

27-2-33.

Report presentation to the Society of Islamic Books and MSS. by Mr. Hafeez Abdul Gafur of Calcutta. The Society's thanks to be conveyed to the donor as well as to Dr. E. N. Ghose for his valuable initiative.

No. 5.

31-7-33.

PROVIDENT FUND—

Finance Committee No. 3 (b) of 25-10-33. Application for a loan of Rs. 300 from the Provident Fund by the Head Clerk. Recommendation: Grant. Accepted by Council.

No. 9.

30-10-33.

Finance Committee No. 3 (a) of 15-12-33. Society's contribution to the Provident Fund for 1933. Recommendation: Pay. Accepted by Council.

No. 6.

18-12-33.

PUBLICATIONS—

Memorandum by Dr. S. L. Hora concerning the present position of the Journal of the Society. Record with thanks to Dr. Hora.

No. 9.

30-1-33.

Col. Sewell's monograph in the Memoirs on Oceanographic Research in Indian Waters. The present volume may be terminated at Col. Sewell's convenience, and for further material, a second volume may be begun.

No. 12.

27-2-33.

Letter to Mr. H. E. Stapleton regarding the publication of his Memoir. Record.

No. 2.

24-4-33.

Library Committee No. 3 of 31-7-33. Proposal from Dr. Baini Prashad to publish a supplement to Dr. Kemp's Catalogue of Periodical Scientific Literature in Calcutta Libraries. Recommended for favourable consideration by the Council. Accepted by Council.

No. 11.

31-7-33.

Proposal from Dr. Baini Prashad regarding the issue of a Supplement to Dr. Kemp's Catalogue of Periodical Scientific Literature in Calcutta Libraries. The Council discussed the endorsement of the Library and Publication Committees with reference to the proposed preparation of

Abstract Proceedings Council, 1933.

lxix

a supplement to Dr. Kemp's Catalogue. The Council gratefully accepts Dr. Prashad's offer to prepare the MS. The question of Publication of the Catalogue to be considered when the copy of the same has been made ready.

No. 14.

31-7-33.

Letter from the Philological Secretary regarding the publication of the Catalogue of Sanskrit Manuscripts. (1) Mr. Chintaharan Chakravarti to write the Preface to Vol. VII of the Catalogue, and the Preface prepared by MM. H. P. Shastri be published as an Appendix to the volume; (2) hold over the question of taking up the work in connection with the next volume of the Catalogue (Vol. VIII-Tantra) to a subsequent meeting.

No. 6.

15-9-33.

Letter from Dr. S. L. Hora reporting progress with the Society's Journal. Record with thanks to Dr. Hora.

No. 2.

30-10-33.

Report progress in Journal and Proceedings. Record with satisfaction.

No. 12.

27-11-33.

REPRESENTATION—

Representation of the Society at the 50th Anniversary of the foundation of the Punjab University. Order: Dr. Brahmachari to represent the Society.

No. 1.

28-8-33.

Letter from Dr. U. N. Brahmachari accepting nomination to represent the Society at the 50th Anniversary Celebration of the Punjab University. The Society's thanks to be conveyed to Dr. Brahmachari.

No. 5.

15-9-33.

Representation of the Society at the Seventh Oriental Conference at Baroda. The Philological Secretary to arrange a suitable representation.

No. 14.

15-9-33.

Letter from Dr. U. N. Brahmachari regarding an address to be given on behalf of the Society to the Punjab University at its 50th Anniversary Celebrations. Congratulatory message on behalf of the Society to be sent. The President, Dr. Brahmachari and the General Secretary to draft the message.

No. 15.

15-9-33.

REQUESTS—

Request for the Society's Hall for a series of lectures on Aviation by the Bengal Flying Club. Grant.

No. 19.

20-1-33.

Letter from Mr. K. M. Asadullah requesting the use of the Society's Hall for a meeting to constitute a Reception Committee for the proposed Library Conference. Grant.

No. 10.

27-3-33.

Request for the use of the Society's hall for the All-India Library Conference. Grant. The Secretary of the Conference to be intimated that if the finances of the Conference allow it, a moderate suitable remuneration may be tendered for the use of the hall.

No. 1.

26-6-33.

Request for the use of the Society's hall by the Mining and Geological Institute of India and the General Secretary's reply thereto. Action approved. The Secretary of the Institute to be intimated that if the finances of the Institute allow it, a moderate suitable remuneration may be tendered for the use of the hall.

No. 6.

31-7-33.

Request from Mr. M. B. Emenean of Yale University, U.S.A., for permission to utilize certain portion of Tawney's translation of the *Kāthasaritsāgara* in the *Bibliotheca Indica*. Before considering the request enquiries should be made as to the extent to which Mr. Emenean wants to use the translation of the *Kāthasaritsāgara*.

No. 6.

28-8-33.

Request from Mr. Richard for Society's support for his proposed lecture on Everest Expedition at the New Empire Theatre on Wednesday, 6th September. Decline.

No. 18.

28-8-33.

Request for the use of the Society's hall for the Annual Meeting of the Mining and Geological Institute of India. Grant, subject to usual conditions.

No. 2.

15-9-33.

Request from the Chairman, Punjab University Jubilee Exhibition Committee, for the loan of manuscripts, documents, etc. of the Society for an exhibition on the occasion of the Jubilee Celebration of the Punjab University. The General Secretary to make a selection of interesting objects without great intrinsic value and offer the loan under suitable guarantee.

No. 3.

30-10-33.

SPECIAL HONORARY ANNIVERSARY MEMBERS—

Recommendation of the Jubilee Celebration Committee Meetings held on 4th and 13th September, 1933. Accept.

Also resolved: To put up the following names for election as '150th Centenary Members' at the Special Anniversary Meeting on 15-1-34:—

Science—

- (1) Lord Rutherford, F.R.S., Cambridge.
- (2) Prof. Albert Einstein.
- (3) Dr. A. Lacroix, Secrétaire Perpétuel, Académie des Sciences, Paris.
- (4) Sir Sidney Burrard, K.C.S.I., F.R.S., late Surveyor-General of India, England.
- (5) Dr. Henry Fairfield Osborn, Sc.D. L.L.D., American Museum of Natural History, New York.

Letters—

- (1) Sir John Marshall, Kt., late Director-General of Archaeology, India.
- (2) Dr. Rabindra Nath Tagore, Shantiniketan, Bengal.

The remaining three names of literary men for the honour to be decided at a subsequent meeting.

The Council also approved the forms of the invitation and resolved to invite one hundred institutions to participate in the 150th Anniversary Celebrations.

No. 9.

15-9-33.

Abstract Proceedings Council, 1933.

lxxi

Recommendations of the Jubilee Celebration Committee of 1-12-33 and matters arising therefrom. Approve election three additional Honorary Anniversary Members for letters, to wit:—

Prof. Taha Husain.

Prof. Arthur Christensen.

H.R.H. Prince Damrong Rajanubhab of Siam.

Increase number of Honorary Anniversary Members to be elected from 10 to 12 by addition of:—

Sir Sven Hedin (Science).

Prof J. van Kan (Letters).

No. 1

18-12-33.

STAFF—

Finance Committee No. 5 of 26-5-33. Application for financial assistance from two members of the staff. Recommendation: Place before the Council. The Council resolved that the junior Pandit, Babu B. B. Mukherjee, be given an increase of salary of Rs. 5 bringing it to Rs. 45; also that a bonus of Rs. 75 be given to Babu B. M. Chakravarti, Sales Clerk.

No. 4.

29-5-33.

Finance Committee No. 3 (c) of 25-10-33. The question of leave and salary of Pandit Aghorenath Bhattacharya. Recommendation: Sick leave without pay. Accepted by Council.

No. 9.

30-10-33.

Application from Pt. Aghorenath Bhattacharya. Compassionate grant of Rs. 50 to be given.

No. 2.

27-11-33.

Finance Committee No. 3 (e) of 15-12-33. Increment of salaries for the year 1934. Recommendation: Nil. Accepted by Council.

No. 9.

18-12-33.

VISITS—

Letter to the Military Secretary to H.E. the Viceroy inviting His Excellency to visit the Society, and reply thereto. Record.

No. 5.

30-1-33.

Library Committee No. 2 of 28-8-33. Proposed visit of members of the All-India Library Conference to the Society's Library on 11th September, 1933. Recommendation: Afford all facilities for the visit of the members of the All-India Library Conference to the Society's Library on 11th September. The Library Secretary to supervise the arrangements. Accepted by Council.

No. 12.

28-8-33.

List of
Patrons,
Officers, Council Members, Members,
Fellows, and Medallists
of the
Asiatic Society of Bengal,
On the 31st December, 1933.

(lxxiii)

PATRONS OF THE ASIATIC SOCIETY OF BENGAL.

1931	..	..	H.E. the Earl of Willingdon, G.M.S.I., G.C.M.G., G.M.I.E., G.B.E., Viceroy and Governor- General of India.
1932	..	..	H.E. the Right Honourable Sir John Anderson, P.C., G.C.B., G.C.I.E., Governor of Bengal.
<hr/>			
1910-1916	..	..	Lord Hardinge of Penshurst, K.G., P.C., G.C.B., G.C.M.G., G.C.S.I., G.C.I.E., G.C.V.O., I.S.O.
1917-1922	..	..	Marquess of Zetland, P.C., G.C.S.I., G.C.I.E.
1921-1926	..	..	Earl of Reading, G.C.B., P.C., G.C.V.O., G.B.E.
1922-1927	..	..	Earl of Lytton, P.C., G.C.S.I., G.C.I.E.
1926-1931	..	..	Viscount Halifax, K.G., P.C., G.C.S.I., G.C.I.E.
1927-1932	..	..	Colonel Sir Francis Stanley Jackson, P.C., G.C.I.E.

OFFICERS AND MEMBERS OF COUNCIL OF
THE ASIATIC SOCIETY OF BENGAL
DURING THE YEAR 1933.

Elections Annual Meeting.

President.

The Hon'ble Mr. Justice C. C. Ghose, Kt., Barrister-at-Law.

Vice-Presidents.

Lt.-Col. R. B. Seymour Sewell, C.I.E., M.A., M.R.C.S., L.R.C.P., Sc.D.
(Cantab.), F.L.S., F.Z.S., I.M.S., F.A.S.B.
L. L. Fermor, Esq., O.B.E., D.Sc., A.R.S.M., F.G.S., M.Inst.M.M.,
F.A.S.B.
Sir R. N. Mookerjee, K.C.I.E., K.C.V.O., Hon. F.A.S.B.
Sir David Ezra, Kt., F.Z.S., M.B.O.U.

Secretaries and Treasurer.

General Secretary :—Johan van Manen, Esq., C.I.E., F.A.S.B.
Treasurer :—K. C. Mahindra, Esq., B.A. (Cantab.).
Philological Secretary :—S. K. Chatterji, Esq., M.A., D.Lit. (Lond.).
Joint Philological Secretary :—Shamsu'l 'Ulama Ma'lawi M. Hidayat
Hosain, Khan Bahadur, Ph.D., F.A.S.B.
Natural History Secretaries. { Biology :—Baini Prashad, Esq., D.Sc., F.Z.S.,
F.R.S.E., F.A.S.B.
Physical Science :—J. N. Mukherjee, Esq., D.Sc.
(Lond.), F.C.S. (Lond.).
Anthropological Secretary :—Rev. P. O. Bodding, M.A., F.A.S.B.
Medical Secretary :—Rai Upendra Nath Brahmachari, Bahadur, M.A.,
M.D., Ph.D., F.A.S.B.
Library Secretary :—B. S. Guha, Esq., M.A., Ph.D. (Harvard).

Other Members of Council.

M. Mahfuz-ul Haq, Esq., M.A.
L. R. Fawcus, Esq., B.A. (Cantab.), I.C.S.
Percy Brown, Esq., A.R.C.A.
S. L. Hora, Esq., D.Sc. (Edin.), F.Z.S., F.R.S.E., F.A.S.B.
Lt.-Col. R. N. Chopra, C.I.E., M.A., M.B., I.M.S., F.A.S.B.

APPOINTMENTS, TRANSFERS, ETC. DURING THE YEAR.

Dr. L. L. Fermor, President, *vice* Sir C. C. Ghose, resigned on 3rd July, 1933.
Dr. S. L. Hora, Acting General Secretary, *vice* Mr. Johan van Manen, absent on leave, from 9th August to 19th September.
Sir David Ezra, Senior Vice-President, acted for the President, Dr. L. L. Fermor, absent, from 20th September to 29th December.
Mr. Percy Brown, from 1-3-33 to 1-10-33.
Dr. L. L. Fermor, from 1-4-33 to 1-7-33.
Col. Sewell, from 27-4-33 to end of the year.
Mr. Fawcus, from 15-4-33 to 19-6-33 and from 14-9-33 to 1-11-33.
Dr. Hora, from 15-5-33 to 15-6-33.
Dr. Mukerjee, from 6-2-33 to 15-4-33.
Mr. Mahfuz-ul Haq, from 1-5-33 to 1-7-33 and from 20-9-33 to 1-11-33.
Col. Chopra, from 6-2-33 to 15-4-33.
Dr. Prashad, from 5-8-33 to 10-9-33.

OFFICERS AND MEMBERS OF COUNCIL OF
THE ASIATIC SOCIETY OF BENGAL
ELECTED FOR THE YEAR 1934.

President.

L. L. Fermor, Esq., O.B.E., D.Sc. (London), A.R.S.M., F.G.S.,
M.Inst.M.M., F.A.S.B.

Vice-Presidents.

Sir R. N. Mookerjee, K.C.I.E., K.C.V.O., D.Sc., M.I.M.E.,
M.I.E. (Ind.), Hon. F.A.S.B.

Sir David Ezra, Kt., F.Z.S., M.B.O.U.

Rai Upendra Nath Brahmachari, Bahadur, M.A., M.D., Ph.D.,
F.A.S.B.

Lt.-Col. R. Knowles, B.A. (Cantab.), M.R.C.S., L.R.C.P.,
I.M.S., F.A.S.B.

Secretaries and Treasurer.

General Secretary :—Johan van Manen, Esq., C.I.E., F.A.S.B.

Treasurer :—S. L. Hora, Esq., D.Sc. (Edin.), F.Z.S., F.R.S.E.,
F.A.S.B.

Philological Secretary :—S. K. Chatterji, Esq., M.A., D.Lit.
(Lond.).

Joint Philological Secretary :—Shamsu'l 'Ulama Mawlawi
M. Hidayat Hosain, Khan Bahadur, Ph.D., F.A.S.B.

Natural History Secretaries. { Biology :—Baini Prashad, Esq., D.Sc., F.Z.S.,
F.R.S.E., F.A.S.B.
Physical Science :—J. N. Mukherjee, Esq.,
D.Sc. (Lond.), F.C.S. (Lond.).

Anthropological Secretary :—B. S. Guha, Esq., M.A., Ph.D.
(Harvard).

Medical Secretary :—Lt.-Col. R. N. Chopra, C.I.E., M.A., M.B.,
I.M.S., F.A.S.B.

Library Secretary :—A. M. Heron, Esq., D.Sc. (Edin.), F.G.S.,
F.R.G.S., F.R.S.E.

Other Members of Council.

The Hon'ble Mr. Justice C. C. Ghose, Kt., Barrister-at-Law.
M. Mahfuz-ul Haq, Esq., M.A.

L. R. Fawcus, Esq., B.A. (Cantab.), I.C.S.

Percy Brown, Esq., A.R.C.A.

K. N. Dikshit, Esq., M.A.

J. M. Bottomley, Esq. B.A. (Oxon), I.E.S.

ORDINARY MEMBERS.

R=Resident. N=Non-Resident. F=Foreign. A=Absent. L=Life.

An Asterisk is prefixed to names of Ordinary Fellows of the Society.

Date of Election.		
6-5-25	R	Abbasi , MOHAMMAD AMIN, SHAMS-UL-ULAMA, <i>Assistant Superintendent</i> . Hooghli Madrassah, Hooghli.
5-4-22	R	Abdul Ali , ABUL FAIZ MUHAMMAD, M.A., M.R.A.S., F.R.S.L., F.R.G.S., F.R.H.S. 3, Turner Street, Calcutta.
7-3-27	R	Abdul Kadir , A. F. M., M.A. (ALLAHABAD), MAULVIE FAZIL (PUNJAB), MADRASSAH FINAL (CALCUTTA), <i>Professor</i> , <i>Islamia College</i> . 19, Wellesley Square, Calcutta.
2-11-25	N	Acharya , PARAMANANDA, B.S.C., <i>Archaeological Scholar</i> . Mayurbhanj State, Baripada.
2-3-21	A	* Acton , HUGH WILLIAM, C.I.E., M.R.C.S., L.R.C.P., F.A.S.B., LT.-COL., I.M.S. School of Tropical Medicine and Hygiene, Chittaranjan Avenue, Calcutta.
2-3-21	R	Agharkar , SHANKAR PURUSHOTTAM, M.A., PH.D., F.L.S., <i>Sir Rash Behari Ghose Professor of Botany</i> , <i>Calcutta University</i> . 35, Ballygunge Circular Road, Calcutta.
7-4-30	N	Ahmad , SYED KHALIL, <i>Provincial Service (retired)</i> . Zafar Manzil, Gaya.
6-6-17	N	Aiyangar , K. V. RANGASWAMI, RAO BAHADUR, M.A., <i>Late Director of Public Instruction</i> , <i>Travancore</i> . Trivandrum, Travancore.
6-12-26	N	* Aiyangar , S. KRISHNASWAMI, M.A., PH.D., M.R.A.S.; F.R.HIST.S., F.A.S.B., <i>Rajasevasakta</i> , <i>Professor</i> , <i>University of Madras</i> . "Sripadam", 143, Brodies Road, Mylapore, Madras, S.
1-12-20	N	Akbar Khan , THE HON'BLE MAJOR NAWAB SIR MOHAMMED, K.B.E., C.I.E., <i>Khan of Hoti</i> . Hoti, N.-W.F.P.
3-7-12	F	Andrews , EGBERT ARTHUR, B.A. c/o The Royal Empire Society, Northumberland Avenue, London, W.C.
3-3-30	L	Ashton , HUBERT SHORROCK, <i>Merchant</i> . Trueloves, Ingates-tone, Essex, England.
3-11-30	R	Austin , GEORGE JOHN, <i>Sanitary Engineer</i> , <i>Messrs. J. B. Norton & Sons, Ltd.</i> Norton Building, Lalbazar, Calcutta.
4-4-17	N	Awati , P. R., B.A. (CANTAB.), D.I.C., I.E.S., <i>Professor of Zoology</i> . Royal Institute of Science, Mayo Road, Fort, Bombay.
3-3-14	L	* Bacot , J., F.A.S.B. Boulevard Saint-Antoine, 61, Versailles Seine-et-Oise, France.
1-11-26	R	Bagchi , PROBODH CHANDRA, M.A., DR.-ES-LETTRES (PARIS), <i>Member of the A.S. of Paris</i> ; <i>Lecturer</i> , <i>Calcutta University</i> . 9, Rustomjee Street, Ballygunge, Calcutta.
1-3-26	R	Bagnall , JOHN FREDERICK, B.Sc., A.M.I.Mech.E., A.M.I.E.E., A.M.I.Struct.E., M.R.San.I., A.M.Inst.C.E., <i>Chartered Civil Engineer</i> . <i>Consulting Engineer</i> , <i>Macneill & Co.</i> 18/4, Ballygunge Circular Road, Calcutta.

(lxxvii)

Date of Election.		
2-4-24	N	Bahl, K. N., D.S.C., D.PHIL., <i>Professor of Zoology, Lucknow University.</i> Badshabagh, Lucknow.
7-3-27	N	Bake, A. A., <i>Doctorandus Or. Lit.</i> P.O. Santiniketan.
6-2-18	N	Banerjee, NARENDRA NATH, M.I.P.O.E.E., A.M.I.E., <i>Director of Telegraphs, Punjab and North-Western Circle.</i> Lahore.
5-3-24	R	Banerjee, P. N., M.A (CANTAB.), A.M.I.E., F.C.U., <i>Civil Engineer.</i> 12, Mission Row, Calcutta.
1-11-26	N	Barhut, THAKUR KISHORESINGH JI, <i>State Historian of Patiala Government.</i> History and Research Department, Patiala.
3-8-31	N	Barua, THE HON'BLE KANAK LAL, RAI BAHADUR, B.L., F.R.S.E., <i>President, Kamarupa Anusundhan Samiti, Minister to the Government of Assam.</i> Shillong, Assam.
3-12-23	R	Barwell, N. F., LT.-COL. (RETD.), M.C., M.A., <i>Bar.-at-Law.</i> First Floor, 10, Middleton Street, Calcutta (and) Aylmerton House, Aylmerton, Norfolk, England.
6-1-30	A	Bassewitz, COUNT, <i>late Consul-General for Germany.</i> Europe.
4-3-29	R	Basu, THE HON'BLE BEJOY K., C.I.E., M.A., B.L., <i>Solicitor, High Court.</i> 50, Goaltule Road, Bhawanipore, Calcutta.
3-12-24	R	Basu, JATINDRA NATH, M.A., M.L.C., <i>Solicitor.</i> 14, Baloram Ghose Street, Calcutta.
1-3-26	R	Basu, NARENDRA KUMAR, M.L.C., <i>Advocate, High Court.</i> 12, Ashu Biswas Road, Bhawanipore, Calcutta.
2-1-28	R	Basu, NARENDRA MOHAN, M.S.C., <i>Professor of Physiology.</i> 63, Hindusthan Park, Ballygunge, Calcutta.
7-5-28	R	Basu, NARENDRANATH, L.M.S., <i>Professor of Obstetrics and Gynaecology, Carmichael Medical College.</i> 7, Raja Bagan Street, Calcutta.
7-1-29	R	Basu, SARAT CHANDRA, <i>Advocate.</i> 143, Dhurrumtollah Street, Calcutta.
7-7-09	N	Bazaz, RANGNATH KHEMRAJ, <i>Proprietor, Shri Venkateshwar Press.</i> 7th Khetwadi, Bombay No. 4.
3-7-95	L	Beatson-Bell, REV. SIR NICHOLAS DODD, K.C.S.I., K.C.I.E. Edgecliffe, St. Andrews, Scotland.
4-3-25	R	Benthall, SIR EDWARD C., KT., <i>Merchant.</i> 37, Ballygunge Park, Calcutta.
7-4-09	L	*Bentley, CHARLES A., C.I.E., M.B., D.P.H., D.T.M. & H., F.A.S.B., <i>Professor of Hygiene.</i> University of Egypt, Cairo.
4-11-29	R	Berthoud, GEORGE FELIX, <i>Stock-broker.</i> 12, Russell Street, Calcutta.
4-6-28	N	Bhadra, SATYENDRA NATH, RAI BAHADUR, M.A., <i>Principal, Jagannath Intermediate College.</i> Nayabazar, Dacca.
1-8-17	R	*Bhandarkar, DEVADATTA RAMKRISHNA, M.A., PH.D., F.A.S.B. 35, Ballygunge Circular Road, Calcutta.
5-4-26	N	Bhatia, M. L., M.S.C., <i>Lecturer in Zoology.</i> Lucknow University, Lucknow.
4-11-08	R	Bhattacharya, BISVESVAR, B.A., M.R.A.S. 16, Townshend Road, Bhawanipore, Calcutta.
1-2-22	N	Bhattacharya, VIDHUSHEKHARA, PANDIT, <i>Principal, Vidyabhavana.</i> Visvabharati, Santiniketan, Birbhum.
7-7-24	L	Bhattacharyya, BINOYTOSH, M.A., PH.D., <i>Rajaratna, General Editor, Gaekwad's Oriental Series, and Librarian, Oriental Collections, Baroda State.</i> Baroda.
2-4-28	R	Bhattacharyya, NIBARAN CHANDRA, M.A., <i>Professor of Physiology, Presidency College.</i> 19, Hindusthan Road, Ballygunge, Calcutta.

Alphabetical List of Ordinary Members.

lxxix

Date of Election		
9-6-22	R	Bhattacharyya , SIVAPADA, M.D. 48B, Kailas Bose Street, Calcutta.
4-6-28	N	Bhattasali , NALINI KANTA, M.A., <i>Curator, Dacca Museum</i> . Ramna, Dacca.
6-4-31	R	Bhose , JOTISH CHANDER, M.A., B.L., <i>Advocate, Calcutta High Court</i> . 24A, Ray Bagan Street, Calcutta.
5-3-28	R	Biswas , CHARU CHANDRA, C.I.E., M.A., B.L., <i>Advocate, High Court</i> . 58, Puddopukur Road, P.O. Elgin Road, Calcutta.
1-8-23	R	Biswas , KALIPADA, M.A. Royal Botanic Garden, Sibpur, Howrah.
3-1-27	N	Bivar , HUGH GODFREY STUART, I.C.S., <i>District and Sessions Judge</i> . Murshidabad.
1-2-93	L	* Bodding , REV. P. O., M.A. (CHRIST.), F.A.S.B. Mohulpahari, Santhal Parganas.
6-5-25	R	Bose , H. M., B.A., <i>Bar.-at-Law</i> . 25/1, Rawdon Road, Calcutta.
6-3-95	R	* Bose , SIR JAGADIS CHANDRA, KT., C.S.I., C.I.E., F.R.S., M.A., D.SC., F.A.S.B. Bose Institute, 91, Upper Circular Road, Calcutta.
5-4-22	N	Bose , JOGESH CHANDRA, VIDYABINODE, <i>Sub-Manager, Contai Khas Mahal</i> . Contai, Dt. Midnapore.
6-7-25	R	Bose , MANMATHA MOHAN, M.A., <i>Professor, Scottish Church College</i> . 19, Gokul Mitra Lane, Hatkhola, Calcutta.
2-3-31	N	Bose , SUDHANSU KUMAR, B.SC. (CAL.), A.R.S.M., B.SC. (MINING), <i>London, Professor of Mining and Surveying</i> . Indian School of Mines, Dhanbad.
5-11-28	N	Bose MULICK, G. N., M.A., <i>Professor of History</i> . Meerut College, Meerut, U.P.
4-5-31	R	Bottomley , JOHN MELLOR, B.A. (OXON), I.E.S., <i>Director of Public Instruction, Bengal</i> . 1, Sunny Park, Ballygunge, Calcutta.
5-12-32	N	Boyle , CECIL ALEXANDER, MAJOR, D.S.O., <i>Adviser in Languages and Secretary to the Board of Examiners</i> . Army Headquarters, Simla.
1-1-08	L	* Brahmachari , UPENDRA NATH, RAI BAHADUR, M.A., PH.D., M.D., F.A.S.B. 82/3, Cornwallis Street, Calcutta.
7-11-27	N	Brahmachary , SARAT CHANDRA, RAI BAHADUR, M.A., B.T. Kasba Road, Ballygunge, P.O. Dhakuria, 24-Pergs.
3-7-07	L	* Brown , JOHN COGGIN, O.B.E., D.SC., F.G.S., M.I.M.E., M.INST.M.M., M.I.E., F.A.S.B. c/o Messrs. Grindlay & Co., 54, Parliament Street, Westminster, London, S.W.1.
6-10-09	R	* Brown , PERCY, A.R.C.A., F.A.S.B., <i>Curator, Victoria Memorial</i> , Calcutta.
6-10-09	L	* Brühl , PAUL JOHANNES, I.S.O., D.SC., F.C.S., F.G.S., F.A.S.B. 2, Convent Road, Bangalore.
8-1-96	F	* Burn , SIR RICHARD, KT., C.S.I., F.A.S.B. 9, Staverton Road, Oxford, England.
2-4-13	R	Calder , CHARLES CUMMING, B.SC., F.L.S., <i>Superintendent, Royal Botanic Garden</i> . Sibpur, Howrah.
4-11-29	R	Campbell , G. R., <i>Partner, Messrs. Mackinnon Mackenzie & Co.</i> 16, Strand Road, Calcutta.
7-2-27	R	Captain , DARA MANEKSHAW, <i>Merchant</i> . 1, Corporation Street, Calcutta.
1-9-20	R	Chakladar , HARAN CHANDRA, M.A. 28/4, Srimohan Lane, Kalighat, Calcutta.

LXXX

Proceedings A.S.B. for 1933.

Date of Election.		
7-3-32	R	Chakraborty, KHIRODE BEHARI, <i>Engineer and Manufacturer</i> . 7, Hindusthan Park, P.O. Ballygunge, Calcutta.
4-7-27	R	Chakravarti, CHINTAHARAN, M.A., <i>Lecturer, Bethune College</i> . 28/3, Sahanagar Road, Kalighat, Calcutta.
3-2-30	N	Chakravarti, M. N., M.Sc., A.T.S. "Gitanjali". 15, Lodge Road, Lahore.
3-3-09	R	Chakravarti, NILMANI, M.A., <i>Late Professor of Sanskrit and Pali, Presidency College</i> . Calcutta.
5-6-33	N	Chakravarti, SUSIL KUMAR, M.A., <i>Zemindar</i> . Cooch Behar (Cooch Behar State).
3-1-27	N	Chakravarty, NIRANJANPRASAD, M.A., PH.D. (CANTAB.), <i>Government Epigraphist</i> . Office of the Government Epigraphist, Ootacamund, Nilgiris, S. India.
6-1-30	A	Chakraverti, SHRISH CHANDRA, B.L., <i>Attorney-at-Law, High Court, Calcutta</i> . 2, Marquis Street, Calcutta.
1-9-20	R	*Chanda, RAMAPRASAD, RAI BAHADUR, B.A., F.A.S.B. P. 463, Manoharpukur Road, Kalighat, Calcutta.
3-1-06	L	Chapman, JOHN ALEXANDER, <i>Librarian, Rampur State Library</i> . Rampur.
7-5-28	R	Chatterjea, SIR NALINI RANJAN, KT., M.A., B.L., <i>Retired Judge and sometime acting Chief Justice, Calcutta</i> . 91A, Harish Mukerjee Road, Bhawanipore, Calcutta.
7-2-27	R	Chatterjee, ASHOKE, B.A. (CAL.), B.A. (CANTAB.), <i>Editor, "Welfare"</i> . 91, Upper Circular Road, Calcutta.
27-10-15	F	Chatterjee, SIR ATUL CHANDRA, K.C.I.E., K.C.S.I., <i>Late High Commissioner for India</i> . Withdean, Cavendish Road, Weybridge, Surrey, England.
1-10-20	R	Chatterjee, NIRMAL CHANDRA. 52, Haris Mukerjee Road, Bhawanipore, Calcutta.
4-7-27	R	Chatterjee, PATITPABON, M.A., B.L., <i>Vakil, High Court</i> . 84, Harrison Road, Calcutta.
5-1-31	R	Chatterji, DURGACHARAN, M.A., P.R.S., <i>Lecturer in Sanskrit, Bethune College</i> . 181, Cornwallis Street, Calcutta.
7-5-28	R	Chatterji, KEDAR NATH, B.SC. (LONDON), A.E.C.S. (LONDON). 43, Wellesley Street, Calcutta.
7-6-11	R	Chatterji, KARUNA KUMAR, LT.-COL., I.T.F., M.C., V.H.A.S. 6/1, Wood Street, Calcutta
6-8-24	R	Chatterji, SUNITI KUMAR, M.A. (CAL.), D.LIT. (LONDON), <i>Khaira Professor of Linguistics, Calcutta University</i> . "Sudharma", 16, Hindusthan Park, (off Rasbihari Avenue East End), Ballygunge, Calcutta.
5-11-24	R	Chattopadhyay, K. P., M.Sc., <i>Education Officer, Corporation of Calcutta</i> . 55/1, Old Ballygunge 1st Lane, Calcutta.
2-11-25	N	Chattopadhyaya, KSHETRESA CHANDRA, M.A., <i>Lecturer in Sanskrit</i> . Allahabad University, Allahabad.
1-4-14	R	Chaudhuri, GOPAL DAS. 32, Beadon Row, Calcutta.
6-12-26	R	Chokhani, SREENARAYAN, <i>Secretary, Shree Hanuman Pustkalaya</i> . 8, New Ghuseri Road, Salkea, Howrah.
5-12-23	R	Chopra, B. N., D.SC., F.L.S., <i>Assistant Superintendent, Zoological Survey of India</i> . Indian Museum, Calcutta.
1-2-22	R	*Chopra, R. N., C.I.E., M.A., M.D. (CANTAB.), LT.-COL., I.M.S., F.A.S.B., <i>Professor of Pharmacology</i> . School of Tropical Medicine and Hygiene, Chittaranjan Avenue, Calcutta.
5-11-28	R	Chopra, GOPICHAND. 47, Khangraputty, Calcutta.
5-12-27	L	Chowdhury, SIR CHHAJURAM, KT., C.I.E., M.L.C. 21, Belvedere Road, Calcutta.
2-4-28	R	Chowdhury, RAI JATINDRANATH, <i>Zemindar</i> . 36, Russa Road, Tollygunge, Calcutta.

Alphabetical List of Ordinary Members.

lxxxii

Date of Election.		
3-7-07	L	* Christie, WILLIAM ALEXANDER KYNOCH, B.SC., PH.D., M.INST.M.M., F.A.S.B. 10, Inkerman Terrace, Kensington, London, W. 8.
3-11-09	F	* Christophers, SIR SAMUEL RICKARD, KT., C.I.E., O.B.E., F.R.S., F.A.S.B., M.B., LT.-COL., I.M.S. 80, Onslow Gardens, South Kensington, London, S.W. 7.
1-9-15	R	Cleghorn, MAUDE LINA WEST (MISS), F.L.S., F.E.S. 43, Moulahat Road, Calcutta.
1-2-32	F	Clendenin, DAVID LAWRENCE, B.A. (Yale, 1928). 32, East 64 Street, New York City, U.S.A.
2-2-31	R	Clough, JOHN, Barrister-at-Law. 4, Merlin Park, Bally- gunge, Calcutta.
1-12-20	A	Connor, SIR FRANK POWELL, KT., LT.-COL., I.M.S., D.S.O., F.R.C.S., <i>Late Professor of Surgery, Medical College. 2,</i> Upper Wood Street, Calcutta.
5-5-30	F	Cooper, G. A. P. 29, Eccleston Street, Eaton Square, London, S.W. 1.
6-11-33	R	Coulson, ARTHUR LENNOX, M.SC. (MELB.), D.I.C., F.G.S. Geological Survey of India, 27, Chowringhee, Calcutta.
4-11-29	F	* Cotter, GERALD DE PURCELL, B.A., SC.D. (DUBLIN), M.INST.M.M., F.G.S., F.A.S.B. "Norland", Manon Road, Buckinghamshire, England.
3-8-25	N	Coyajee, SIR J. C., KT., B.A. (CANTAB.), LL.B., I.E.S. (RETD.). Andhra University, Waltair, B.N.R.
25-8-87	R	Criper, WILLIAM RISON, F.C.S., F.I.C., A.R.S.M. Konnagar.
2-11-25	R	Crookshank, HENRY, B.A., B.A.I. (DUBLIN), Assistant Superintendent, Geological Survey of India. Indian Museum, Calcutta.
7-3-32	R	Darbari, M. D., Incorporated Accountant, S.B. Billimoria & Co., Ltd. 100, Clive Street, Calcutta.
4-3-25	R	Das, AJIT NATH, RAI BAHADUR, M.R.A.S., F.Z.S., Zemindar. 24, South Road, Entally, Calcutta.
2-7-28	R	Das, PROBODH KUMAR, M.A., B.L. P-84, Park Street Extension, Calcutta.
3-12-24	R	Das, SURENDRA NATH, M.B., Medical Practitioner. 67, Nimala Ghat Street, Calcutta.
6-9-22	R	Das-Gupta, SURENDRA NATH, M.A., PH.D., I.E.S., Principal, Sanskrit College. 1, College Square, Calcutta.
1-3-26	R	Datta, HIRENDRA NATH, M.A., B.L., Solicitor, High Court. 139, Cornwallis Street, Calcutta.
3-6-25	N	Datta, S. K., B.A., M.B., CH.B. (EDIN.), Principal, Forman Christian College. Lahore.
6-8-24	L	Davies, L. M., MAJOR, Royal Artillery. c/o The Lloyds Bank, King's Branch, 6, Pall Mall, London.
7-11-32	R	De, ANIL COOMAR, Proprietor, Calcutta Trading Co., and President of the Bengal Association of Master Printers and Allied Industries. 79-9, Lower Circular Road, Calcutta.
4-3-29	R	De, J. C., M.B., LT.-COL., I.M.S., Professor of Clinical Medicine, Medical College. 229, Lower Circular Road, Calcutta.
19-9-95	L	De, KIRAN CHANDRA, C.I.E., B.A., I.C.S. (RETD.), Manager, Nawab Bahadur of Murshidabad Estate. Lalbagh, Murshidabad.
6-6-17	R	Deb, KUMAR HARIT KRISHNA, M.A., Zemindar. 8, Raja Nabokishen Street, Calcutta.
4-3-25	R	Deb, RAJA KSHITINDRA, RAI MAHASAI OF BANSBERIA RAJ. 21/E, Rani Sankari Lane, Kalighat, Calcutta.

Date of Election.		
5-12-32	N	Deb, SUSHIL KUMAR, B.A. Sheikghat, P.O. Sylhet, Dt. Assam.
5-12-27	L	Dechhen, H.H. MAHARANI KUNZANG, <i>Maharani of Sikkim</i> . Gangtok, Sikkim.
5-5-30	N	Deo, PRATAP CHANDRA BHANJ, <i>Maharajah, Ruler of Mayurbhanj State</i> . P.O. Baripada, Mayurbhanj, B.N.R.
4-4-27	R	Dewick, REV. EDWARD CHISHOLM, M.A. (CANTAB.), <i>National Literature Secretary, Y.M.C.A. of India, Burmah and Ceylon</i> . 5, Russell Street, Calcutta.
4-5-10	L	Dhavia, THE HON'BLE MR. JUSTICE SHANKAR BALAJI, B.A., I.C.S., <i>Judge, Patna High Court</i> . Patna.
4-8-20	R	Dikshit, KASHINATH NARAYAN, M.A., <i>Superintendent, Archaeological Survey of India</i> . Indian Museum, Calcutta.
5-1-98	R	Dods, WILLIAM KANE, <i>Agent, Hongkong and Shanghai Banking Corporation</i> . 6, Minto Park, Alipur, Calcutta.
2-2-31	N	Douglas, GORDON WATSON, B.SC., D.L.M., <i>State Chemist to the Government of Bhopal</i> . State Laboratory, Bhopal, Central India.
2-7-02	L	Doxey, FREDERICK. c/o J. Doxey, Esq., Brighton Villa, 97, Burnage Lane, Levenshulme, Manchester, England.
7-11-32	R	Driver, DARAB CURSETJI, M.A. (CANTAB.), <i>Barrister-at-Law, Constituted Attorney to Messrs. Tata & Sons, Ltd., Managing Agents for The Tata Iron & Steel Co., Ltd.</i> 71/73, Park Street, Calcutta.
6-8-28	N	Drummond, J. G., M.A., I.C.S., J.P., <i>Commissioner, Rajshahi Division</i> . Rajshahi.
1-7-29	A	Dunn, JOHN ALEXANDER, D.SC., D.I.C., F.G.S., <i>Assistant Superintendent, Geological Survey of India</i> . Indian Museum, Calcutta.
2-1-33	R	Dutch, ROBERT AUSTEN, B.A. (CANTAB.), I.C.S., <i>Joint Magistrate and Deputy Collector</i> . Barrackpur.
3-7-33	R	Dutt, GURU SADAY, <i>Barrister-at-Law</i> , I.C.S. 12, Loudon Street, Calcutta.
5-12-32	R	Dutt, NALINAKSHA, M.A., PH.D., D.LITT. (LOND.), <i>Lecturer, Calcutta University</i> . 91-1B, Manicktollah Street, Calcutta.
5-3-28	A	Eberl, OTTO, DR. JUR., <i>Late Vice-Consul for Germany</i> . 2, Store Road, Ballygunge, Calcutta.
4-11-29	R	Edwards, L. BROOKE, <i>Manager in India, The Baldwin Loco. Works of Philadelphia, U.S.A.</i> 5, Dalhousie Square, Calcutta.
7-12-31	F	Eliade, MIRCEA, <i>Docteur en Philosophie, Conferentiaire Universitaire</i> . 1. Str. Melodiei, Bucharest (1).
5-1-31	L	Evans, PERCY, B.A. (CANTAB.), F.G.S., <i>Geologist</i> . c/o The Burma Oil Co., Digboi, Assam.
6-2-28	L	Ezra, SIR DAVID, KT., F.Z.S., M.B.O.U. 3, Kyd Street, Calcutta.
2-12-29	R	Fawcus, LOUIS REGINALD, B.A. (CANTAB.), <i>Indian Civil Service</i> . 13, Loudon Street, Calcutta.
3-8-04	R	*Fermor, LEWIS LEIGH, O.B.E., A.R.S.M., D.SC., F.G.S., F.A.S.B., <i>Director, Geological Survey of India</i> . Indian Museum, Calcutta.
31-10-06	F	Finlow, ROBERT STEEL, C.I.E., B.SC., F.I.C., <i>Late Director of Agriculture, Bengal</i> . c/o Messrs. Grindlay & Co., Ltd., 54, Parliament Street, London, S.W. 1.
2-12-29	F	Fisher, REV. FREDERICK B., S.T.B., PH.D., D.D., LL.D., F.R.S.S. 1430, Cambridge Road, Ann Arbor, Michigan, U.S.A.

Alphabetical List of Ordinary Members.

lxxxiii

Date of Election.		
4-1-26	F	Fleming, ANDREW. Post Box No. 2436, Johannesburg, S. Africa.
5-1-31	R	Fooks, HERBERT A. 14, Ballygunge Park Road, Ballygunge, Calcutta.
5-11-13	A	FOX, CYRIL S., B.SC., M.I.M.E., F.G.S. Geological Survey of India, Indian Museum, Calcutta.
2-4-19	A	Friel, RALPH, I.C.S., B.A., B.SC. (DUBLIN), J.P., Deputy Commissioner, Assam. Silchar, Assam.
7-3-27	F	Fukushima, NAOSHIRO. 33, Hikawacho, Akasaka, Tokyo, Japan.
5-11-28	R	Galstaun, JOHN CARAPIET, O.B.E., Merchant and Landholder. 234/4, Lower Circular Road, Calcutta.
1-11-26	R	Galstaun, SHANAZAN, M.A., D.M.R.E., M.R.C.S., L.R.C.P., Medical Practitioner, Radiologist, Medical College Hospital. 39, Theatre Road, Calcutta.
6-10-09	R	*Gangoly, ORDHENDRA COOMAR, B.A., F.A.S.B. 12/1, Gangoly Lane, Calcutta.
2-1-33	R	George, JAMES, B.A. (CANTAB.), I.C.S., Special Officer, Political Department, Govt. of Bengal. United Service Club, Calcutta.
4-1-26	R	Ghaffar, ABDUL, KHAN BAHADUR, Additional Chief Presidency Magistrate. 23, Gardner Lane, Entally, Calcutta.
6-2-33	L	Ghatak, JYOTISH CHANDRA, M.A. (TRIPLE), SAHITYA SARASWATI, JYOTISH-SAGARA, Professor. 4, Boloram Bose Ghat Road, Bhawanipore, Calcutta.
7-5-28	R	Ghosal, UPENDRA NATH, M.A., PH.D., Professor of History, Presidency College. 12, Badur Bagan Row, Calcutta.
5-4-26	R	Ghose, BIMAL CHANDRA, Barrister-at-Law. 27/1, Harish Mukherjee Road, Calcutta.
2-4-24	R	Ghose, THE HON'BLE MR. JUSTICE CHARU CHANDRA, KT., Barrister-at-Law, Judge, High Court. 10, Debendra Ghose Road, Bhawanipore, Calcutta.
1-4-29	R	Ghose, DEB PROSONNO, Zemindar. 75, Beadon Street, Calcutta.
7-1-29	R	Ghose, THE HON'BLE MR. JUSTICE MOHIM CHANDRA, B.A. (CAL.), M.A. (CANTAB.), I.C.S., Barrister-at-Law (Inner Temple), Judge, High Court. 4A, Little Russell Street, Calcutta.
3-12-24	R	Ghose, SUSHIL CHANDRA, B.A., Deputy Magistrate. 1, Sikdarbagan Street, Calcutta.
2-4-24	R	Ghosh, K., D.T.M., D.P.H. (CANTAB.), L.M.S., Medical Practitioner. 45, Creek Row, Calcutta.
6-2-18	L	Ghosh, EKENDRA NATH, M.D., M.SC., F.Z.S., F.R.M.S., Professor of Biology, Medical College. 66, Cornwallis Street, Calcutta.
7-3-27	R	Ghosh, PHANINDRA NATH, M.A., PH.D., SC.D. (PADUA), F.INST.P., Sir Rashbehary Ghosh Professor of Applied Physics, University of Calcutta. 92, Upper Circular Road, Calcutta.
4-9-12	R	Ghosh, TARAPADA, Zemindar. 14, Paddapukur Street, Kidderpore, Calcutta.
1-2-26	R	Ghuznavi, A. H., M.L.A., Zemindar. 18, Canal Street, Entally, Calcutta.
6-8-28	R	Ghuznavi, ISKANDER S. K., Zemindar and Member, Advisory Board of Industries, Government of Bengal. 30, Theatre Road, Calcutta (and) Dilduar, Mymensingh.

Date of Election.		
1-2-26	R	Ghuznavi, THE HON'BLE ALHADJ SIR ABDELKERIM ABU AHMED KHAN, KT., M.L.C., <i>Zemindar of Dilduar</i> . 30, Theatre Road, Calcutta (and) North House, Dilduar, Mymensingh.
1-4-29	A	Ginwala, SIR PADAMJI, KT., <i>Late President, Indian Tariff Board</i> . Europe.
5-3-28	R	Gooptu, DWIJENDRA NATH, <i>Medical Practitioner and Landholder</i> . 5, Middleton Street, Calcutta.
7-9-10	N	*Gravelly, FREDERIC HENRY, D.S.C., F.A.S.B. Museum House, Egmore, Madras.
5-12-00	L	Grieve, JAMES WYNDHAM ALLEYNE. c/o Messrs. Coutts & Co., 440, Strand, London, W.C. 2.
4-2-25	R	Guha, B. S., M.A., PH.D. (HARVARD). Indian Museum, Calcutta.
6-12-26	R	Guha, THE HON'BLE MR. JUSTICE SURENDRANATH, RAI BAHADUR, <i>Judge, High Court</i> . 20, Lansdowne Road, Calcutta.
7-5-28	R	Gupta, J. N., M.B.E., C.I.E., I.C.S., <i>Late Member, Board of Revenue, Government of Bengal</i> . 5, Riverside, Barrackpore.
5-3-19	N	Gupta, SIVAPRASAD. <i>Seva Upavana</i> , Benares City.
5-8-15	R	Gurner, CYRIL WALTER, B.A. (OXON), I.C.S., <i>Commissioner, Presidency Division</i> . 4, Theatre Road, Calcutta.
6-3-01	N	Habib-ur-RAHMAN, THE HON'BLE NAWAB SADR YAR JUNG, MAULANA, <i>Rais, Bhikanpur</i> . Habibganj, District Aligarh.
6-1-30	R	Halder, SUDHINDRA KUMAR, M.A., I.C.S., <i>Commissioner of Excise and Salt, Bengal</i> . 241, Lower Circular Road, Calcutta.
6-1-30	F	Hamilton, SIR DANIEL MACKINNON, KT., <i>Retired Partner, Messrs. Mackinnon Mackenzie & Co.</i> Balmaçara, Rosshire, Scotland.
2-4-24	R	Haq, M. MAHFUZ-UL, M.A., <i>Lecturer, Presidency College</i> . 13/1, Collin Lane, Calcutta.
1-5-12	R	Harley, ALEXANDER HAMILTON, M.A., I.E.S., <i>Principal, Islamia College</i> . 19, Wellesley Square, Calcutta.
1-2-26	F	Harris, H. G., c/o Messrs. Martin & Harris, Ltd., <i>Rowlette Buildings</i> . 17, Prinsep Street, Calcutta.
2-4-28	R	Harris, LAWRENCE ERNEST, <i>Engineer, Manager for India, Messrs. Sulzer Brothers</i> . 4, Lyons Range, Calcutta.
5-11-19	N	Hemraj, MANYABARA RAJ GURU, C.I.E., PANDITJI. Dhokatore, Nepal.
3-2-30	F	Henderson, ALEXANDER GAVIN, B.A. (OXON). Buscot Park, Faringdon, Berks, England.
3-12-24	R	Hendry, C. A. JOHN, F.R.G.S., M.I.S.E., A.M.I.M.E., M.I.E. M.MIN.I., <i>Consulting Mechanical Engineer, Messrs. Martin & Co</i> . 12, Mission Row, Calcutta.
6-8-28	R	Heron, A. M., D.S.C. (EDIN.), F.G.S., F.R.G.S., F.R.S.E., <i>Superintendent, Geological Survey of India</i> . Indian Museum, Calcutta.
6-11-33	F	Hertz, MISS GERTA, PH.D., (KIEL UNIVERSITY). c/o Firma Vorwerk, Tiefenbacher, Franahain, Fehlin; Dres.-Kaufmannshaus Bleichenbrücke, Hamburg.
7-6-11	R	*Hidayat Hosain, MUHAMMAD, SHAMS 'UL-'ULAMA, KHAN BAHADUR, PH.D., F.A.S.B. 96/2c, Collin Street, Calcutta.
1-2-26	A	Hingston, H., Lt.-Col., I.M.S., M.D., <i>Surgeon to H.E. the Governor of Bengal</i> . 5, Wellesley Place, Calcutta.

Alphabetical List of Ordinary Members.

LXXXV

Date of Election.		
4-6-28	N	Hobart, ROBERT CHARLES, I.C.S. Commissioner's House, Gorakhpur, U.P.
1-4-25	R	Hobbs, HENRY, <i>Merchant</i> . 9, Old Court House Street, Calcutta.
1-2-32	R	Holme, JAMES WILLIAM, M.A., I.E.S. (RETD.), <i>Principal, La Martinière</i> . 11, Loudon Street, Calcutta.
7-3-27	N	Hopkinson, ARTHUR JOHN, I.C.S., <i>Secretary to the Government, N. W.F. Province</i> . Peshawar, N.-W.F.P.
2-11-21	L	*Hora, SUNDER LAL, D.S.C., F.Z.S., F.R.S.E., F.A.S.B. Zoological Survey of India, Indian Museum, Calcutta.
6-6-23	L	*Howard, A., C.I.E., M.A., F.A.S.B., <i>Late Director, Institute of Plant Industry, Indore, and Agricultural Adviser to States in Central India</i> . British Science Guild, 6, John Street, Adelphi, London, W.C. 2.
4-1-26	R	Hubert, OTTO, <i>Chancellor to the German Consulate General</i> . 3, Lansdowne Road, Calcutta.
7-3-32	N	Hughes, ARTHUR, B.A. (MANCHESTER), <i>Indian Civil Service Additional District Magistrate</i> . Dacca.
6-6-23	N	*Hutton, J. H., C.I.E., I.C.S., M.A., D.S.C., F.A.S.B., <i>Deputy Commissioner, Kohima</i> . Naga Hills, Assam.
1-2-11	L	Insch, JAMES. 18, Beechwood Avenue, Boscombe, Hants, England.
5-12-23	R	Jackson, P. S. 4, Temple Chambers, 6, Old Post Office Street, Calcutta.
6-6-27	L	Jain, BALDEODAS, <i>Merchant and Banker</i> . 21, Armenian Street, Calcutta.
2-2-21	R	Jain, CHHOTE LAL, M.R.A.S. 25, Central Avenue North, Calcutta.
6-1-30	N	Jain, NIRMAL KUMAR. Devashrama, Arrah.
6-8-28	N	Jaitly, P. L., <i>Electrical Engineer, Merchant</i> . 15, Canning Road, Allahabad.
1-11-26	N	Jameson, THOMAS BLANDFORD, MAJOR, M.C., M.A. (CANTAB.), I.C.S., <i>District and Sessions Judge</i> . Hooghly.
4-11-29	F	Jarvis, ROBERT Y. The Department of State, Washington, District Columbia, U.S.A.
6-5-25	R	Jatia, SIR ONKAR MULL, KT., O.B.E., <i>Merchant</i> . 2, Rupchand Roy Street, Calcutta.
4-2-29	R	Jenkins, WALTER ALLEN, D.S.C. (SHEFFIELD), I.E.S. <i>Special Officer for Primary Education, Bengal</i> . United Service Club, Calcutta.
5-4-26	R	Jones, THORNTON, <i>Solicitor</i> . c/o Messrs. Morgan & Co., 1, Hastings Street, Calcutta.
2-4-24	R	Judah, N. J., M.B., CH.B., F.R.C.S. 43, Chowringhee, Calcutta.
1-11-11	L	Kamaluddin AHMAD, SHAMS-UL-'ULAMĀ, M.A., I.E.S., <i>Inspector of Schools, Presidency Division</i> . P. 17, New Park Street, Calcutta.
5-3-24	R	Kanjilal, M. N., M.A. (CAL.), LL.B. (CANTAB.), <i>Barrister-at-Law</i> . 17, Loudon Street, Calcutta.
5-11-24	R	Kapur, SHAMLAL, <i>Import and Banking</i> . 84, Khengrapatty, Calcutta.
1-2-26	N	*Kashyap, SHIV RAM, RAI BAHADUR, B.A., D.S.C., I.E.S., F.A.S.B., <i>Professor of Botany</i> . Government College, Lahore.
6-11-33	R	Kavyatirtha, RAM DHAN, <i>Pundit</i> . 55, Surendra Nath Banerjee Road, Calcutta.

Date of Election.		
4-5-10	L	*Kemp, STANLEY W., B.A., D.SC., F.R.S., F.A.S.B. 'Discovery Expedition,' 52, Queen Anne Chambers, Dean Farrar Street. London, S.W. 1.
2-5-30	N	Kenny, DICK EDWARD COURTENAY, LT.-COL., I.A., Deputy Commissioner, Tavoy. Burma.
6-2-28	N	Kewal, GANDA SINGH, PH.B.SC., I.O.G.E., F.R.G.S. (LONDON), F.T.S., F.I.A.S.C. (LONDON), Research Scholar in Sikh History. Khalsa College, Amritsar.
1-2-26	R	Khambata, R. B., M.R.C.S., L.R.C.P., D.P.H., Director of Public Health, Bengal. 2-B, Camac Street, Calcutta.
2-12-29	N	Khan, MATIUR RAHMAN, Khas Mahal Circle Officer. 27, Panchbhaighat, Dacca.
3-12-24	R	Khan, REZAUR RAHMAN, M.A., B.L., Deputy President, Bengal Legislative Council. 28, Convent Road, Entally, Calcutta.
6-5-25	R	Khanna, VINAYEK LAL, M.R.A.S., Merchant. 137D, Balaram Dey Street, Beadon Street P.O., Calcutta.
2-8-26	R	Khettry, BENIMADHO, Proprietor, Messrs. Gouri Shanker Khettry, Landholders, Bankers and Merchants. 15, Paggiya-patti, Barabazar, Calcutta.
2-11-25	F	Kimura, R. (Ko-Shi), Principal, College Department, of Rishso University. Usaki Machi, Tokyo, Japan.
7-7-20	R	*Knowles, ROBERT, M.R.C.S., L.R.C.P., B.A. (CANTAB.), F.A.S.B., LT.-COL., I.M.S. Lower Flat, 29, Theatre Road, Calcutta.
6-5-25	F	Koester, DR. HANS, Legations Sekretär. Auswaertiges Amt, Abteilung W., Berlin W. 8, Wilhelmstrasse 75.
3-2-30	A	Korni, MICHAEL ALEXANDROWITZ (DR.), Architect and Engineer, Messrs. Bird & Co. 53, Chowringhee Road, Calcutta.
2-3-31	N	Kothari, N. L., Colliery Manager, Agent, Khas Jharia Colliery. Jharia, Manbhum.
1-3-26	R	Kramrisch, STELLA (MRS.), PH.D., Lecturer in Ancient Indian History (Fine Arts), Calcutta University. 57, Ballygunge Circular Road, Calcutta.
6-11-33	R	Krishnan, M. S., M.A. (MADRAS), PH.D. (LOND.), A.R.C.S., D.I.O. (LOND.), Assistant Superintendent, Geological Survey of India. 27, Chowringhee, Calcutta.
2-4-28	R	Kumar, KUMAR, KRISHNA, M.A., B.L., Zemindar and Banker. 31 & 31-1, Burtolla Street, Calcutta.
4-11-29	N	Kurup, POKIARATH CHENCHERI KRISHNA, L.M.P., Licentiate of the College of Physicians and Surgeons of Bombay, Medical Officer. Taliparamba P.O., North Malabar.
7-3-23	R	Labey, GEORGE THOMAS, M.C., Bengal Pilot Service. United Service Club, Calcutta.
1-4-25	N	Laden La, SONAM WANGFEL, SARDAR BAHADUR, C.B.E., F.R.G.S., Hony. A.D.C. to H.E. the Governor of Bengal, Chief of Police, Lhasa, Tibet. 'Yangang Villa', Darjeeling.
6-3-89	L	*La Touche, THOMAS HENRY DIGGES, M.A., F.G.S., F.A.S.B. 230, Hills Road, Cambridge, England.
5-8-14	L	Law, BIMALA CHARAN, M.A., B.L., PH.D., F.R.HIST.S. 43, Kailas Bose Street, Calcutta.
1-2-11	R	Law, NARENDRA NATH, M.A., B.L., P.R.S., PH.D. 96, Amherst Street, Calcutta.
1-7-14	R	Law, SATYA CHURN, M.A., B.L., PH.D., F.Z.S., M.B.O.U. 50, Kailas Bose Street, Calcutta.
7-6-26	R	Lemmon, RICHARD DENNIS, Merchant. c/o Messrs. Martin & Harris Ltd., 17, Prinsep Street, Calcutta.

Alphabetical List of Ordinary Members.

lxxxvii

Date of Election.		
3-5-11	R	Lomax, C. E., M.A. La Martinière, 11, Loudon Street, Calcutta.
1-6-31	R	Lort-Williams, THE HON'BLE MR. JUSTICE JOHN, K.C., Barrister-at-Law, Judge, High Court. 227/1, Lower Circular Road, Calcutta.
4-3-29	R	Lunan, A. G., Partner, Messrs. Bathgate & Co. 19, Old Court House Street, Calcutta.
5-7-26	A	Lyne, HOWARD WILLIAM, I.C.S. Khulna, E.B.R.
2-8-05	L	*McCay, DAVID, LT.-COL., I.M.S., M.D., B.CH., B.A.O., M.R.C.P., F.A.S.B. c/o The Standard Bank of S. Africa, Cradock, Cape Province, S. Africa.
1-3-26	A	McKay, JOHN WALLACE, Delegate, Chilean Nitrate Committee (Indian Delegation). 7, Hare Street, Calcutta.
11-1-93	L	*MacLagan, SIR EDWARD DOUGLAS, K.C.S.I., K.C.I.E., F.A.S.B. 188, West Hill, Putney, London, S.W. 15.
5-3-24	R	McPherson, JAMES. c/o Messrs. Begg Dunlop & Co., Ltd., 2, Hare Street, Calcutta.
7-6-16	N	Mahajan, SURYA PRASAD. Muraripur, Gaya.
3-3-20	R	Mahalanobis, P. C., M.A., B.SC., I.E.S., Professor, Presidency College. 210, Cornwallis Street, Calcutta.
1-3-11	F	Mahtab, SIR BIJAY CHAND, K.C.S.I., I.O.M., MAHARAJA-DHIRAJA BAHADUR OF BURDWAN. 6, Alipur Lane, Calcutta. (England.)
3-2-30	N	Mahtab, UDAY CHAND, B.A., Maharaj Kumar of Burdwan. The Palace, Burdwan.
6-2-24	R	Mahindra, K. C., B.A. (CANTAB.). Messrs. Martin & Co., 12, Mission Row, Calcutta.
7-7-30	N	Mahudavala, JEEHANGIR J., B.COM. (BIRMINGHAM), Insurance Representative. c/o J. C. Mahudavala, Esq., Fort, Broach, B.B. & C.I.Ry.
7-8-18	R	Maitra, JATINDRA NATH, Physician and Surgeon. 68/A, Beadon Street, Calcutta.
9-6-20	R	Majumdar, NANI GOPAL, M.A. Archaeological Survey of India, Indian Museum, Calcutta.
2-2-16	R	Majumdar, NARENDRA KUMAR, M.A., Professor, Calcutta University. 3, Government Place, West, Calcutta.
4-6-13	N	Majumdar, RAMESH CHANDRA, M.A., PH.D., Professor, Dacca University. Ramna, Dacca.
5-5-30	N	Mallam, G. L., CAPTAIN, I.A., Census Superintendent. Peshawar, N.-W.F.P.
7-5-28	R	Mallik, THE HON'BLE MR. JUSTICE SATYENDRA CHANDRA, M.A., I.C.S., Judge, High Court. 7-3, Burdwan Road, Alipur, Calcutta.
4-11-29	R	Mallya, BANTWAL GANAPATHY, MAJOR, I.M.S., F.R.C.S.E. Civil Surgeon, Howrah.
4-3-29	R	Mani, M. S. Entomology Section, Indian Museum, Calcutta.
6-2-18	L	*Manen, JOHAN VAN, C.I.E., F.A.S.B. 6, Temple Chambers, 6, Old Post Office Street, Calcutta.
5-6-01	F	Mann, HAROLD HART, D.SC., M.SC., F.I.C., F.L.S. Woburn Experimental Station, Aspley Guise, Bedfordshire, England.
6-1-30	N	Martin, M. F. C., CAPT., R.E. Office of C.R.E., Waziristan District, Dera Ismail Khan.
5-3-24	R	Martin, T. LESLIE, M.A. (CANTAB.). 12, Mission Row, Calcutta.

Date of Election.		
5-5-30	A	Matthias, OWEN GARDINER, <i>Managing Director, Messrs. Smith Stanistreet & Co., Ltd. Stanistreet House, 18, Convent Road, Entally, Calcutta.</i>
2-1-28	N	Mello, FROILANO DE, COLONEL, <i>Director-General of Medical Services in Portuguese India, Professor of Parasitology. Nova Gôa.</i>
5-11-84	L	*Middlemiss, CHARLES STEWART, C.I.E., F.R.S., B.A., F.G.S., F.A.S.B. <i>Aviemore, Crowborough, Sussex, England.</i>
1-2-26	N	*Mills, JAMES PHILIP, I.C.S., M.A. (OXON), J.P., F.A.S.B., <i>Deputy Commissioner, Kohima. Naga Hills, Assam.</i>
5-6-12	N	Misra, CHAMPA RAM, B.A., <i>Rai Bahadur, Pandit, Diwan, Chhatarpur State, Bundelkhand, C.I.</i>
2-4-24	R	Mitra, J. C., M.A., B.L., <i>Retired Accountant-General, Bengal. 1, Abinash Mitter Lane, Calcutta.</i>
6-6-06	R	Mitra, KUMAR MANMATHA NATH. 34, <i>Shampukur Street, Calcutta.</i>
4-11-29	R	Mitra, MATHURA NATH, B.A., <i>Solicitor. 12-1, Old Post Office Street, (160/1, Manicktolla Street) Calcutta.</i>
5-3-24	N	Mitter, THE HON'BLE SIR B. L., KT., M.A., B.L., <i>Barrister-at-Law, Law Member, Viceroy's Council. New Delhi.</i>
5-3-24	R	Mitter, THE HON'BLE MR. JUSTICE DWARKANATH, M.A., D.L., <i>Judge, High Court. 12, Theatre Road, Calcutta.</i>
4-3-29	R	Mitter, HIRANYA KUMAR, <i>Landholder. 1, Jhamapukur Lane, Amherst Street P.O., Calcutta.</i>
5-4-26	R	Mitter, KHAGENDRA NATH, RAI BAHADUR M.A., <i>Professor, Presidency College (Retired). 72/1, Bondel Road, Ballygunge, Calcutta.</i>
5-3-24	R	Mitter, THE HON'BLE SIR PROVASH CHANDRA, KT., C.I.E., M.L.C. 34/1, <i>Elgin Road, Calcutta.</i>
1-11-26	R	Modi, JAL R. K., B.A. 4, <i>Camac Street, Calcutta.</i>
7-5-28	N	Moledina, MOHAMED HASHIMI, <i>Landlord and Merchant. 30, Main Street, Camp Poona.</i>
6-8-24	N	Moloney, WILLIAM J., <i>General Manager of Reuter's for the East. c/o 26/7, Dalhousie Square, Calcutta.</i>
2-4-28	R	Mookerjee, BHABADEB, <i>Merchant. 48, Barrackpore Trunk Road, P.O. Baranagore.</i>
1-3-26	R	Mookerjee, ADITYA NATH, M.A., PH.D., <i>Late Principal, Sanskrit College. 10/B, Mohun Lal Street, Shambazar, Calcutta.</i>
5-11-24	R	Mookerjee, B. N., B.A. (CANTAB.), <i>Engineer. 12, Mission Row, Calcutta.</i>
3-12-24	R	Mookerjee, J. N., <i>Civil Engineer. 12, Mission Row, Calcutta.</i>
3-5-98	L	*Mookerjee, SIR RAJENDRA NATH, K.C.I.E., K.O.V.O., HON. F.A.S.B. 7, <i>Harington Street, Calcutta.</i>
2-7-24	R	Mookerjee, SYAMA PRASAD, M.A., B.L., <i>Vakil, High Court, Fellow of the University of Calcutta. 77, Russa Road North, Calcutta.</i>
5-6-33	N	Morris, C. J., <i>Captain, Indian Army, 2/3rd Q.A.O. Gurkha Rifles. Lansdowne, United Provinces.</i>
2-5-32	F	Muhammad, MIRZA, KHAN BAHADUR, C.I.E., LL.B., M.R.A.S., <i>Advocate. Strand Road, Basrah.</i>
2-2-21	R	Mukerjee, SUBODH CHANDRA, SHASTRI, M.A., <i>Docteur-es-Lettres (Paris). 3/1A, Raja Rajabullav Street, Calcutta.</i>
5-12-27	R	Mukerjee, SUSIL KUMAR, F.R.C.S. (EDIN.), D.O. (OXON), D.O.M.S. (LOND.), <i>Ophthalmic Surgeon, Carmichael Medical College Hospitals. 1/1, Wood Street, Calcutta.</i>

Alphabetical List of Ordinary Members. lxxxix

Date of Election.		
6-2-28	R	Mukerji, THE HON'BLE MR. JUSTICE MANMATHA NATH, M.A., B.L., <i>Judge, High Court.</i> 8/1, Harsi Street, Calcutta.
5-3-24	R	Mukerji, S., M.A., B.L., <i>Vakil and Zemindar.</i> 7, Old Ballygunge Road, Calcutta.
3-3-30	N	Mukharji, ISAN CHANDRA, <i>Rai Bahadur, Tazimi Sardar and Retired Member of Jaipur Council.</i> Jaipur, Rajputana.
7-11-27	N	Mukherjee, DEVAPROSANNA, M.A., B.L., <i>Zemindar.</i> Burdwan.
2-8-26	R	Mukherjee, JNANENDRA NATH, D.S.C. (LONDON), F.C.S. (LONDON), <i>Fellow of the Indian Chemical Society; Khaira Professor of Chemistry, University of Calcutta.</i> 92, Upper Circular Road, Calcutta.
5-7-26	R	Mukhopadhyaya, PRABHAT KUMAR, M.A., <i>Research Assistant, Calcutta University.</i> 27, Govinda Ghosal Lane, Bhawanipore, Calcutta.
2-2-21	R	Mukhopadhyaya, RAMAPRASAD, M.A., B.L. 77, Russa Road North, Bhawanipore, Calcutta.
2-4-28	R	Mullick, KARTICK CHURN. KUMAR, <i>Director, Raja D. N. Mullick & Sons, Ltd.</i> Colootola Rajbati, Chittaranjan Avenue, Calcutta.
4-3-29	R	Mullick, PRAMATHA NATH, RAI BAHADUR, <i>Zemindar and Landholder.</i> 129, Cornwallis Street, Calcutta.
7-5-28	N	Murray, EUGENE FLORIAN OLIPHANT, A.I.M.M., F.G.S., <i>Mining Geologist and Engineer.</i> Tatanagar, B.N.Ry.
3-6-25	N	Musa, MUHAMMAD, MOULVI, KHAN BAHADUR, M.A., <i>Principal, Islamic Intermediate College.</i> Dacca.
1-6-21	N	Muzammil-Ullah Khan, THE HON'BLE NAWAB, MOHD., KHAN BAHADUR, K.C.I.E., O.B.E., K.B., LL.D., <i>Rais.</i> Bhikanpur, Dist. Aligarh, U.P.
7-3-06	N	Nahar, PURAN CHAND, RAI BAHADUR, <i>Solicitor.</i> c/o 48, Indian Mirror Street, Calcutta.
5-12-27	L	Namgyal, H.H. MAHARAJA SIR TASHI, K.C.I.E., <i>Maharaja of Sikkim.</i> Gangtok, Sikkim.
6-6-27	N	Nandi, MAHARAJA SRIS CHANDRA, M.A., M.L.C., <i>Zemindar.</i> Kasimbazar Rajbari, Kasimbazar, Murshidabad.
4-2-29	N	Narain, HIRDE, M.A., B.T., <i>Professor of History, Morris College.</i> Nagpur, C.P.
5-3-28	R	Neogi, PANCHANAN, M.A., PH.D., I.E.S., <i>Professor of Chemistry, Presidency College.</i> 21, Kundu Lane, Belgachia, Calcutta.
3 11-30	R	Newman, CARL DAMIEN, M.B.B.S., D.T.M. & H., <i>District Medical Officer, E.B.Ry.</i> 2, Belvedere Park, Alipur, Calcutta.
3-12-24	N	Newman, CHAS. F., F.R.G.S., M.C.P. <i>Kutchia Bungalow,</i> Bhopal, C.I.
7-4-15	F	Ohtani, COUNT KOZUI. San-ya-so, Edomachi, Fushimi, Kyoto, Japan.
5-11-28	R	Olpadvala, E. S. 52, Chowringhee, Calcutta.
5-12-23	N	Pande, SHIVA BANDHAN, <i>Retired Tahsildar and Zemindar.</i> Ramaipatti, Mirzapur, U.P.
5-4-26	R	Parker, RICHARD HENRY, I O.S., <i>Late Scholar of St. John's College, Oxford.</i> District and Sessions Judge, Alipore, Calcutta.

Date of Election		
4-11-29	F	Parry, NEVILL EDWARD, I.C.S. (RETD.). 12, Howell Road, Exeter, England.
5-11-19	A	*Pascoe, SIR EDWIN HALL, KT., M.A., SC.D. (CANTAB.), D.S.C. (LOND.), F.G.S., F.A.S.B., <i>Late Director, Geological Survey of India.</i> England.
6-5-29	N	Pawsey, C. R., <i>Indian Civil Service.</i> Mokokchung, Naga Hills, Assam.
6-6-88	L	Pennell, AUBRAY PERCIVAL, B.A., <i>Barrister-at-Law.</i> Lamb's Building, Temple, London, E.C. 4.
1-4-25	R	Perier, FERDINAND, S.J., <i>Most Reverend the Archbishop of Calcutta.</i> 32, Park Street, Calcutta.
7-4-30	N	Pessein, REV. J. F., <i>Catholic Missionary, Superior of the Catholic Missionary Sanatorium.</i> Wellington, Nilgiris.
3-2-30	N	Pettigrew, REV. WILLIAM, <i>Missionary.</i> American Baptist Foreign Mission Society, P.O. Kangpokpi, Manipur, Assam.
1-6-04	A	*Pilgrim, GUY E., D.S.C., F.G.S., F.A.S.B. <i>Late of the Geological Survey of India, Indian Museum.</i> England.
6-4-31	N	Prasad, SHARDA. c/o Messrs. Gopinath Lal Behari, Satna.
3-4-18	L	*Prashad, BAINI, D.S.C., F.Z.S., F.R.S.E., F.A.S.B., <i>Director, Zoological Survey of India.</i> Indian Museum, Calcutta.
3-8-25	R	Pruthi, HEM SINGH, M.S.C. (PUNJAB), PH.D. (LONDON), <i>Assistant Superintendent, Zoological Survey of India.</i> Indian Museum, Calcutta.
2-1-28	N	Puri, I. M., PH.D. (CANTAB.), M.S.C. (PUNJAB). <i>Central Research Institute, Kasauli, Punjab.</i>
3-12-24	R	Pushong, E. S., M.D., L.S.A., <i>Medical Practitioner.</i> 1, Chapel Road, Hastings, Calcutta.
3-11-30	R	Rahman, SHAH KALIMUR, M.A., <i>Lecturer in Arabic and Persian, Calcutta University.</i> 51, Baitakhana Road, Calcutta.
6-2-28	N	Rai, LAKSHMI NARAIN, L.M.S., <i>Medical Officer.</i> In-charge, King Edward VII Hospital, Benares.
1-2-22	N	*Raman, SIR CHANDRASEKHARA VENKATA, KT., M.A., D.S.C., F.R.S., F.A.S.B., <i>Director, Indian Institute of Science.</i> Bangalore.
1-11-26	N	Ramanujaswami, P. V., M.A., <i>Principal, Maharaja's Sanskrit College.</i> Vizianagram.
1-2-26	N	Rao, Y. RAMACHANDRA, RAO SAHIB, M.A., F.E.S., <i>Locust Research Entomologist.</i> McLeod Road, Karachi.
2-7-24	N	Ray, ABINASH CHANDRA, B.A. R.M.H.E. School, P.O. Baidyabati.
7-9-21	R	Ray, HEM CHANDRA, M.A., PH.D. (LONDON). P. 39A, Manicktollah Spur, Calcutta.
5-1-21	N	Ray, JAGADISNATH, MAHARAJA, <i>Maharaja of Dinajpore.</i> Dinajpore.
5-3-90	R	*Ray, SIR PROFULLA CHANDRA, KT., C.I.E., D.S.C., F.A.S.B. <i>University College of Science, 92, Upper Circular Road, Calcutta.</i>
5-11-28	L	Reinhart, WERNER, <i>Merchant.</i> c/o Messrs. Volkart Bros., Rychenberg, Winterthur, Switzerland.
6-2-28	R	Reneman, NICO. 52/1, Ballygunge Circular Road, Calcutta.
2-4-24	F	Richards, F. J., I.C.S. 6, Lexham Gardens, London, W. 8.
1 4-29	N	Rizvi, SYED HAMID HUSAIN, <i>Excise Sub-Inspector.</i> Mohalla Sanechri, Near Musjid of Munshi Sk. Ghassu, Saugor, C.P.

Alphabetical List of Ordinary Members.

xcii

Date of Election.		
3-12-24	L	Roerich, GEORGE NICHOLAS, M.A., M.R.A.S., <i>Orientalist</i> . 310, Riverside Drive, New York, U.S.A. (Naggar, Kulu, Punjab).
2-7-28	L	Roerich, NICHOLAS, <i>Professor, Honorary President, Master Institute of United Arts, New York, U.S.A., Artist-Painter</i> . 310, Riverside Drive, New York, U.S.A.
3-12-24	N	Rogers, T. E., <i>Tea Planter</i> . The Tyroom Tea Co., Ltd., Kharikatia, Assam.
7-5-24	A	Rose, G. F., <i>Director, Messrs. Andrew Yule & Co., Ltd.</i> 8, Clive Row, Calcutta.
4-12-01	F	*Ross, SIR EDWARD DENISON, KT., C.I.E., PH.D., F.A.S.B., <i>Director, School of Oriental Studies</i> . Finsbury Circus, London, E.C. 2.
5-6-33	R	Rossetti, FELIX FRANCIS LEO, <i>Secretary, Y.M.C.A.</i> 42, Corporation Street, Calcutta.
6-12-26	R	Roy, A. K., <i>Barrister-at-Law, Advocate-General, Bengal</i> . 3, Upper Wood Street, P.O. Theatre Road, Calcutta.
1-12-30	N	Roy, KUMAR KAMALRANJAN, B.A., <i>Zemindar</i> . Kashmir-bazar Post, Dt. Murshidabad.
2-4-28	N	Roy, SUHRID KUMAR, B.SC., PH.D., F.G.S., <i>Professor of Geology, Indian School of Mines</i> . Dhanbad.
6-8-24	N	Roy-Chowdhury, BRAJENDRA KISHORE, <i>Zemindar</i> . (53, Sukea Street, Calcutta.) Gauripur, Mymensingh.
7-5-28	N	*Saha, MEGH NAD, D.SC., F.R.S., F.A.S.B., <i>Professor of Physics, University of Allahabad</i> . Katra, Allahabad.
5-11-24	N	*Sahni, B., M.A., SC.D. (CANTAB.), D.SC., F.G.S., F.A.S.B., <i>Professor of Botany</i> . The University, Lucknow.
3-12-24	R	Sarkar, C. K., C.E., <i>Engineer and Architect</i> . 10, Hastings Street, Calcutta.
3-3-09	R	Sarvadhikary, SIR DEVAPRASAD, KT., C.I.E., O.B.E., C.B.E., M.A., B.L., F.C.U., LL.D. (ABERDEEN), LL.D. (ST. ANDREWS), SURIRATNA, VIDYARATNAKAR, JNANA-SINDHU. 20, Suri Lane, Entally, Calcutta.
6-3-33	R	Seal, SATIS CHANDRA, M.A., B.L., <i>Honorary Secretary, Indian Research Institute</i> . 55, Upper Chitpore Road, Calcutta.
1-4-25	R	Sen, BENGY CHANDRA, M.A., <i>Professor of History, City College</i> . 'Rupeswar', Diamond Harbour Road, Behala.
3-12-24	R	Sen, H. K., M.A., D.SC. (LONDON), D.I.C., <i>Professor of Chemistry, University College of Science</i> . 92, Upper Circular Road, Calcutta.
5-12-23	L	Sen, LAKSHMAN, H.H. RAJA OF SUKET. Suket State, Punjab.
1-4-29	R	Sen-Gupta, NARES CHANDRA, M.A., D.L., <i>Advocate, High Court</i> . 36, Girish Mukherjee Road, Bhawanipore, Calcutta.
5-4-26	R	Senior-White, RONALD, F.E.S., F.R.S.T.M. & H., <i>Malariaologist</i> . 5, Godfrey Mansions, Garden Reach, Calcutta.
1-12-97	R	Seth, MESROBE JACOB, M.R.A.S., M.S.A., F.R.S.A., <i>Examiner in Classical Armenian to the Calcutta University</i> . 9, Marsden Street, Upper Flat, Calcutta.
5-7-11	L	*Sewell, ROBERT BERESFORD SEYMOUR, C.I.E., M.A., SC.D. (CANTAB.), M.R.C.S., L.R.C.P., F.Z.S., F.L.S., F.A.S.B., LT.-COL., I.M.S., <i>Late Director, Zoological Survey of India</i> . England.
2-11-25	N	Sharif, MOHAMMAD, D.SC., F.R.M.S., F.L.S., <i>Lecturer in Zoology</i> . Muslim University, Aligarh.

Date of Election.		
6-5-29	N	Sharma, SRI RAM, M.A., M.R.A.S., M.A.O.S., <i>Professor of History</i> . D.A.V. College, Lahore.
2-5-23	N	Shebbeare, E. O., Conservator of Forests, Darjeeling.
6-1-09	N	Shirreff, ALEXANDER GRIERSON, B.A., I.C.S. Sitapur, U.P.
4-1-26	N	Shortt, H. E., LT.-COL., I.M.S., <i>Director, Pasteur Institute of India</i> . Kasauli, Punjab
5-1-31	N	Shukla, JAGANNATH PRASAD. Trans Gomti Outram Road, near Badshahnagar Railway Station, Lucknow.
6-2-28	L	Shumser JUNG BAHADUR RANA, SIR KAISER, K.B.E., SUPRADIPTA MANYAVARA, LIEUT.-GENERAL, <i>Nepalese Army</i> . Kaiser Mahal, Kathmandu, Nepal.
5-2-02	N	Shyam Lal, LALA, M.A., LL.B. Nawabganj, Cawnpore, U.P.
1-4-25	R	Sidiq, SYED MOHAMMAD, SHIFA-UL-MULK, <i>Unani Physician</i> . 11, Harin Bari 1st Lane, Calcutta.
4-11-29	R	Siddiqi, MOHAMMAD ZUBAYR. <i>Sir Asutosh Professor of Islamic Culture, Calcutta University</i> . P. 274, Bright Street, Park Circus, Calcutta.
5-3-13	L	*Simonsen, JOHN LIONEL, D.S.C., F.I.C., F.A.S.B. University College of North Wales, Bangor, North Wales.
6-2-18	N	Singh, MANYABARA BADA KAJI MARICHI MAN, PANDITJI, C.I.E. 38, Khichapokhari, Kathmandu, Nepal.
4-11-29	F	Singh, JAIPAL, M.A. (<i>Modern Greats</i>), <i>St. John's College, Oxford University</i> . Achimota College, Accra, West Africa.
2-1-33	N	Singh, RUDRA-PERTAB, RAO BAHADUR, <i>Proprietor, Sonbarsa Raj</i> . Sonbarsa P.O., District Bhagalpore.
5-9-12	R	Singhi, BAHADUR SINGH. (Azimganj, Murshidabad.) 116, Lower Circular Road, Calcutta
7-8-33	N	Sinh, RAGHUBIR, RAJKUMAR, M.A., LL.B., <i>Heir-Apparent of Sitamau State</i> , Raghunir Niwas, Sitamau, C.I.
7-5-28	F	Sinha, LORD, OF RAIPUR. Queen Anne Mansions, St. James' Park, London.
6-6-27	N	Sinha, SHEONANDAN PRASAD, M.B., <i>Assistant Surgeon</i> . Government Hospital, Jamshedpur.
6-2-28	R	Sinha, SUHRID CHANDRA, KUMAR, M.S.C. 15/1/1, Ramakanto Rose Street, Bagh Bazar, Calcutta.
4-1-26	N	Sinton, J. A., O.B.E., LT.-COL., I.M.S., V.C., <i>Officer-in-Charge, Malaria Bureau</i> . Central Research Institute, Kasauli.
5-7-16	L	Sircar, GANAPATI, VIDYARATNA. 69, Beliaghata Main Road, Calcutta.
5-3-24	R	Sircar, SIR NRIPENDRA NATH, KT., M.A., B.L., <i>Barrister-at-Law, Advocate-General, Bengal</i> . 36/1, Elgin Road, Calcutta.
5-3-24	R	Sircar, SIR NIL RATAN, KT., M.A., M.D., <i>Physician</i> . 7, Short Street, Calcutta.
7-11-32	N	Sitling, G. T. The Ong Press, Kalimpong, D.H. Ry.
2-6-20	A	Skinner, S. A., <i>Engineer and Director, Messrs. Jessop & Co., Ltd.</i> 93, Clive Street, Calcutta.
1-3-26	R	Snaith, JOHN FRANK, <i>Managing Director, Messrs. Hamilton & Co.</i> 8, Old Court House Street, Calcutta.
5-8-29	R	Sommerfeld, ALFRED, <i>Merchant</i> . 5, Ballygunge Park, Calcutta.
7-3-27	R	Stagg, M., LT.-COL., R.E., O.B.E., <i>Master, H.M.'s Mint</i> . 47, Strand Road, Calcutta.
7-3-23	F	Stamp, L. DUDLEY, B.A., D.S.C. University of London, London School of Economics, Houghton Street, London, W.C. 2.

Alphabetical List of Ordinary Members.

xciii

Date of Election		
4-1-26	N	Stapleton, GRACE (MISS), M.D., B.S. (LONDON). Government Caste and Gosha Hospital, Triplicane, Madras.
28-9-04	L	*Stapleton, HENRY ERNEST, M.A., B.Sc., I.E.S., F.A.S.B., <i>Late Director of Public Instruction, Bengal.</i> St. Brelade, Jersey, C.I., England.
5-11-28	N	Statham, R. M., C.I.E., B.A., I.E.S., <i>Director of Public Instruction, Travancore.</i> Trivandrum, Travancore.
6-5-25	R	Staub, MAX, <i>Consul for Switzerland.</i> 100, Clive Street, Calcutta.
1-3-23	A	Stow, SIR ALEXANDER MONTAGU, K.C.I.E., O.B.E., M.A. (CANFAB.), I.C.S., <i>Late Chief Commissioner.</i> Delhi.
1-11-22	R	Strickland-Anderson (Mrs.). 1, Alipur Park, Calcutta.
2-6-20	R	Suhrawardy, SIR HASSAN, O.B.E., LT.-COL., KT., M.D., F.R.C.S.I., D.P.H., <i>Chief Medical Officer, E.B. Ry., Vice-Chancellor, Calcutta University.</i> 3, Suhrawardy Avenue, Park Circus, Calcutta.
4-4-27	R	Suhrawardy, SIR Z. R. Z., KT., <i>Late Judge, High Court.</i> 61, Ripon Street, Calcutta.
3-3-20	N	Sundararaj, BUNGURU, M.A., PH.D., <i>Director of Fisheries.</i> Chepauk, Madras.
7-11-32	L	Suvarna, SHUMSER JUNG BAHADUR RANA, <i>Major-General in the Nepalese Army.</i> Singha Darbar, Kathmandu, Nepal.
7-4-30	N	Swami, VIDYA NAND. Jasdan State, Kathiawad.
6-4-98	R	Tagore, SIR PRADYOT COOMAR, KT., MAHARAJA BAHADUR. "Tagore Castle", 12, Prasanna Coomar Tagore Street, Calcutta.
7-11-27	R	Tarkatirtha, BIMALANANDA, <i>Kaviraj, Punditbhusan, Byakaranatirtha.</i> 90/3, Grey Street, Calcutta.
31-8-93	L	Tate, GEORGE PASSMAN. 56, Cantonment, Bareilly, U.P.
2-5-32	R	Thakur, AMARESWAR, M.A., PH.D., <i>Lecturer, Calcutta University, Hon. Secretary, Sanskrit Publication Department, Metropolitan Printing and Publishing House.</i> 56, Dhurumtollah Street, Calcutta.
2-12-29	R	Thomas, H. W., F.C.S., M.P.S., <i>Senior Partner and Chairman of the Managing Directors, Messrs. Smith Stanistreet & Co.</i> Stanistreet House, 18, Convent Road, Entally, Calcutta.
1-6-04	L	*Tipper, GEORGE HOWLETT, M.A., F.G.S., M.INST.M.M., F.A.S.B. "The Laurels", Glebe Road, Cambridge, England.
4-3-29	A	Travers, SIR WALTER LANCELOT, KT., C.I.E., O.B.E., M.L.C., <i>Tea Planter, Baradighi Tea Estate.</i> Baradighi P.O., B.D.R., Jalpaiguri.
7-5-28	F	Tucci, GIUSEPPE, PH.D., <i>Late Professor of Religions and Philosophy of India and the Far East, University of Rome; Professor of Chinese, University of Naples.</i> Naples, Italy.
5-7-26	R	Tyson, JOHN DAWSON, C.B.E., M.A. (OXON), I.C.S., J.P., <i>Private Secretary to H.E. the Governor of Bengal.</i> Government House, Calcutta.
6-8-28	N	Urchs, OSWALD, M.D. c/o Messrs. Havero Trading Co., Ltd. Post Box 642, Bombay.
7-3-27	R	Urquhart, REV. W. S., M.A., D.D., D.LITT., <i>Principal, Scottish Church College, and Late Vice-Chancellor, Calcutta University.</i> 3 & 4, Cornwallis Square, Calcutta.

Date of Election.		
4-7-27	N	Vance, R. L., M.B., B.C.H., B.A.O. (DUB.), L.M. (ROT.), MAJOR, I.M.S., <i>Officiating Chief Medical Officer, Western India States Agency.</i> Rajkot, Kathiawar.
7-8-33	R	Vedantatirtha, VANAMALI, M.A., <i>Government Pensioner, formerly Professor</i> 8/4-E, Nepal Bhattacharya Lane, Kalighat, Calcutta.
6-6-32	F	Vere-Hodge, Mrs. E. H., <i>Author.</i> The Causey, Cranleigh, Surrey, England.
5-7-05	R	Vidyabhusana, AMULYA CHARAN. 28A, Telepara Lane, Calcutta.
1-2-32	R	Visser, DR. PH. C., <i>Consul-General for the Netherlands.</i> E-1, Clive Buildings, Clive Street, Calcutta.
6-3-01	L	*Vogel, JEAN PHILIPPE, LITT.D., F.A.S.B. Noordeindsplein, 4a, Lieden, Holland.
27-9-94	L	Vost, WILLIAM, LT.-COL., I.M.S. Leicester Lodge, 1, Medina Villas, Hove, Sussex, England.
6-5-25	R	Wadia, D. N., M.A., B.SC., F.R.G.S., F.G.S., <i>Geological Survey of India.</i> Indian Museum, Calcutta.
5-3-28	N	Waight, HARRY GEORGE, B.A. (OXON. and LOND.), F.R.G.S., I.C.S., <i>District and Sessions Judge.</i> Burdwan.
2-5-27	A	Watson, SIR ALFRED HENRY, KT., <i>Late Editor, The "Statesman",</i> Calcutta. England.
2-2-31	A	Wauchope, R. S., O.B.E., A.I.C.E., F.R.A.I., MAJOR, I.A. S, Park Chambers, 93, Park Street, Calcutta.
6-2-33	N	Wellsted, THOMAS ARTHUR, A.R.S.M., B.SC., ASSOC. INST. M.M., <i>Mining Engineer.</i> Mansar, P.O. Kandri, Ramtek, C.P.
6-2-33	R	West, WILLIAM DIXON, M.A. (CANTAB.), <i>Assistant Superintendent, Geological Survey of India.</i> Indian Museum, Calcutta.
1-11-26	R	Westcott, FOSS, MOST REVEREND, D.D. (CANTAB.), HONORARY D.D. (OXON.), <i>Bishop of Calcutta and Metropolitan of India, Burma and Ceylon.</i> Bishop's House, 51, Chowringhee, Calcutta.
19-9-06	L	*Whitehead, RICHARD BERTRAM, F.A.S.B., I.C.S. (RETD.). 30, Millington Road, Cambridge, England.
6-5-29	R	Williams, HENRY FRENCH FULFORD, M.A., CLARE COLLEGE (CAMB.), <i>Chaplain of Barrackpore.</i> Barrackpore.
6-2-28	F	Williams, T. TALIESIN, M.A., B.SC. 2, Orchard, Welwyn Garden City, Herts., England.
7-3-06	L	*Woolner, ALFRED COOPER, C.I.E., M.A., F.A.S.B., <i>Vice-Chancellor, Punjab University.</i> 53, Lawrence Road, Lahore.
1-4-08	R	Wordsworth, WILLIAM CHRISTOPHER, M.A., I.E.S. (RETD.). c/o The "Statesman", Chowringhee Square, Calcutta.
7-3-27	N	Wright, FREDERIC MAITLAND, <i>Broker.</i> Post Box No. 72, Bombay.
5-2-19	N	*Yazdani, GHULAM, M.A., F.A.S.B., <i>Epigraphist to the Government of India for Persian and Arabic Inscriptions, Hyderabad.</i> Archæological Survey, Hyderabad, Deccan.

ORDINARY MEMBERS.

(Chronological.)

1884.	Nov.	5.	Middlemiss, C. S.				
1887.	Aug.	25.	Criper, W. R.				
1888.	June	6.	Pennell, A. P.				
1889.	Mar.	6.	La Touche, T. H. D.				
1890.	Mar.	5.	Ray, Sir Prafulla C.				
1892.	Jan.	11.	MacLagan, Sir Edward D.				
	Feb.	1.	Bodding, P. O.				
1893.	Aug.	31.	Tate, G. Passman				
1894.	Sept.	27.	Vost, W.				
1895.	Mar.	6.	Bose, Sir Jagadis C.				
10	July	3.	Beatson-Bell, Sir Nicholas D.				
	Sept.	19.	De, K. C.				
1896.	Jan.	8.	Burn, Sir Richard				
1897.	Dec.	1.	Seth, M. J.				
1898.	Jan.	5.	Dods, W. K.				
15	April	6.	Tagore, Sir Pradyot C.				
	May	4.	Mookerjee, Sir R. N.				
1900.	Dec.	5.	Grieve, J. W. A.				
1901.	Mar.	6.	Habib-ur-Rahman.				
20	"	"	Vogel, J. P.				
	June	5.	Mann, H. H.				
	Dec.	4.	Ross, Sir Edward D.				
1902.	Feb.	5.	Shyam Lal.				
	July	2.	Doxey, F.				
1904.	June	1.	Pilgrim, G. E.				
25	"	"	Tipper, G. H.				
	Aug.	3.	Fermor, L. L.				
	"	"	Stapleton, H. E.				
1905.	July	5.	Ghosh, A. C.				
	Aug.	2.	McCay, D.			30	
1906.	Jan.	3.	Chapman, J. A.				
	Mar.	7.	Nahar, P. C.				
	"	"	Woolner, A. C.				
	June	6.	Mitra, M. N.				
	Sept.	19.	Whitehead, R. B.			35	
	Oct.	31.	Finlow, R. S.				
1907.	July	3.	Brown, J. C.				
	"	"	Christie, W. A. K.				
1908.	Jan.	1.	Brahmachari, U. N.				
	April	1.	Wordsworth, W. C.			40	
	Nov.	4.	Bhattacharji, B.				
1909.	Jan.	6.	Shirreff, A. G.				
	Mar.	3.	Chakravarti, N.				
	"	"	Sarvadhikary, Sir D. P.				
	April	7.	Bentley, C. A.			45	
	July	7.	Bazaz, R. K.				
	Oct.	6.	Brown, P.				
	"	"	Brühl, P.				
	"	"	Gangoli, O. C.				
	Nov.	3.	Christophers, Sir S. R.			50	
1910.	May	4.	Dhavle, S. B.				
	"	"	Kemp, S. W.				
	Sept.	7.	Gravely, F. H.				
1911.	Feb.	1.	Insch, J.				
	"	"	Law, N. N.			55	
	Mar.	1.	Mahtab, Sir Bijay Chand				
	May	3.	Lomax, C. E.				
	June	7.	Chatterjee, K. K.				
	"	"	Hosain, M. H.				
	July	5.	Sewell, R. B. S.			60	
	Nov.	1.	Ahmed, K.				
1912.	May	1.	Harley, A. H.				
	June	5.	Misra, C.				
	July	3.	Andrews, E. A.				
	Sept.	4.	Ghosh, T.			65	
	"	"	Singhi, B. S.				

1913.		
	Mar.	5. Simonsen, J. L.
	April	2. Calder, C. C.
	June	4. Majumdar, R. C.
70	Nov.	5. Fox, C. S.
1914.		
	Mar.	4. Bacot, J.
	April	1. Chaudhuri, G. D.
	July	1. Law, S. C.
	Aug.	5. Law, B. C.
1915.		
75	April	7. Ohtani, Count K.
	Aug.	4. Gurner, C. W.
	Sept.	1. Cleghorn, M. L. W.
	Oct.	27. Chatterjee, Sir A. C.
1916.		
	Feb.	2. Majumdar, N. K.
80	June	7. Mahajan, S. P.
	July	5. Sarkar, G.
1917.		
	April	4. Awati, P. R.
	June	6. Deb, H. K.
	"	" Aiyangar, K. V. R.
85	Aug.	1. Bhandarkar, D. R.
1918.		
	Feb.	6. Banerji, N. N.
	"	" Ghosh, E. N.
	"	" Manen, Johan van
	"	" Singh, B. M.
90	April	3. Prashad, B.
	Aug.	7. Maitra, J. N.
1919.		
	Feb.	5. Yazdani, G.
	Mar.	5. Gupta, S. P.
	April	2. Friel, R.
95	Nov.	5. Hemraj, R.
	"	" Pascoe, Sir E. H.
1920.		
	Mar.	3. Mahalanobis, P. C.
	"	" Sundara Raj, B.
	June	2. Skinner, S. A.
100	"	" Suhrawardy, H.
	"	" Majumdar, N. G.
	July	7. Knowles, R.
	Aug.	4. Dikshit, K. N.
	Sept.	1. Chakladar, H. C.
105	"	" Chanda, R. P.
	"	" Chatterjee, N. C.
	Dec.	1. Connor, Sir F. P.
	"	" Akbar Khan, M.
1921.		
	Jan.	5. Ray, J. N.
110	Feb.	2. Jain, Chhote Lal

Feb.	2.	Mukerjee, R. P.	
"	"	Mookerjee, S. C.	
Mar.	2.	Acton, H. W.	
"	"	Agharkar, S. P.	
June	1.	Muzamilullah Khan, 115	
		Mohammad	
Sept.	7.	Ray, H. C.	
Nov.	2.	Hora, S. L.	
1922.			
Feb.	1.	Bhattacharya, V. S.	
"	"	Chopra, R. N.	
"	"	Raman, Sir C. V.	120
April	5.	Abdul Ali, A. F. M.	
"	"	Bose, J. C.	
June	5.	Bhattacharya, S. P.	
Sept.	6.	Das-Gupta, S. N.	
Nov.	1.	Strickland-Anderson, 125	
		Mrs.	
1923.			
Mar.	7.	Labey, G. T.	
"	"	Stamp, L. D.	
May	2.	Shebbeare, E. O.	
June	6.	Howard, A.	
"	"	Hutton, J. H.	130
Aug.	1.	Biswas, K. P.	
"	"	Stow, Sir A. M.	
Dec.	5.	Chopra, B. N.	
"	"	Barwell, N. F.	
"	"	Jackson, P. S.	135
"	"	Sen, H. H. Lakshman	
"	"	Pande, S. B.	
1924.			
Feb.	6.	Mahindra, K. C.	
Mar.	5.	Banerjee, P. N.	
"	"	Kanjilal M. N.	140
"	"	Mukerji, S.	
"	"	Martin, T. L.	
"	"	Mitter, Sir P. C.	
"	"	Mitter, Sir B. L.	
"	"	Mitter, D. N.	145
"	"	McPherson, J.	
"	"	Sircar, Sir N. N.	
"	"	Sircar, Sir N. R.	
April	2.	Bahl, K. N.	
"	"	Ghose, K.	150
"	"	Judah, N. J.	
"	"	Richards, F. J.	
"	"	Haq, M. M.	
"	"	Mitra, J. C.	
"	"	Ghose, Sir C. C.	155
May	7.	Rose, G. F.	
"	"	Bhattacharya, B.	
July	2.	Ray, A. C.	
"	"	Mookerjee, S. P.	
Aug.	6.	Chatterji, S. K.	160
"	"	Moloney, W. J.	
"	"	Roy-Chowdhury, B. K.	

Chronological List of Ordinary Members.

xcvii

	Aug. 6.	Davies, L. M. ¹		Mar. 1.	McKay, J. W.	
	Nov. 5.	Chattopadhyay, K. P.		" "	Snaith, J. F.	220
165	" "	Sahni, B.		" "	Mukherjee, A. N.	
	" "	Mookerji, B. N.		" "	Datta, H. N.	
	" "	Kapur, S.		" "	Basu, N. K.	
	Dec. 3.	Das, S. N.		" "	Kramrisch, Stella	
	" "	Mookerjee, J. N.		" "	Bagnall, J. F.	225
170	" "	Newman, Chas. F.		April 5.	Senior-White, R.	
	" "	Pushong, E. S.		" "	Ghose, B. C.	
	" "	Rogers, T. E.		" "	Parker, R. H.	
	" "	Basu, J. N.		" "	Bhatia, M. L.	
	" "	Ghose, S. C.		" "	Mitter, K. N.	230
175	" "	Sarkar, C. K.		" "	Jones, T.	
	" "	Hendry, C. A. J.		June 7.	Lemmon, R. D.	
	" "	Roerich, G. N.		July 5.	Mukhopadhyaya, P. K.	
	" "	Sen, H. K.		" "	Tyson, J. D.	
	" "	Khan, R. R.		" "	Lyne, H. W.	235
<hr/>						
	1925.			Aug. 2.	Mukherjee, J. N.	
180	Feb. 4.	Guha, B. S.		" "	Khettry, B.	
	Mar. 4.	Benthall, Sir E. C.		Nov. 1.	Jameson, T. B.	
	" "	Das, A. N.		" "	Modi, J. R. K.	
	" "	Deb, Kshitindra		" "	Westcott, F.	240
	April 1.	Perier, F.		" "	Barhut, T. K.	
185	" "	Hobbs, H.		" "	Ramanujaswami, P. V.	
	" "	Laden La, S. W.		" "	Mills, J. P.	
	" "	Sidiq, S. M.		" "	Galstaun, S.	
	" "	Sen, B. C.		" "	Chokhani, S.	245
	May 6.	Abbasi, M. A.		" "	Bagchi, P. C.	
190	" "	Bose, H. M.		Dec. 6.	Aiyangar, S. K.	
	" "	Jatia, Sir O. M.		" "	Guha, S. N.	
	" "	Khanna, V. L.		" "	Roy, A. K.	
	" "	Koester, Hans		<hr/>		
	" "	Staub, Max.		1927.		
195	" "	Wadia, D. N.		Jan. 3.	Chakravarty, N.	250
	June 3.	Datta, S. K.		" "	Bivar, H. G. S.	
	" "	Musa, M.		Feb. 7.	Chatterjee, A.	
	July 6.	Bose, M. M.		" "	Captain, D. M.	
	Aug. 3.	Coyajee, Sir J. C.		Mar. 7.	Hopkisson, A. J.	
200	" "	Pruthi, H. S.		" "	Urquhart, W. S.	255
	Nov. 2.	Acharya, P.		" "	Bake, A. A.	
	" "	Chattopādhyāya, K. C.		" "	Stagg, M.	
	" "	Crookshank, H.		" "	Ghosh, P. N.	
	" "	Kimura, R.		" "	Abdul Kadir, A. F. M.	
205	" "	Sharif, M.		" "	Fukushima, N.	260
<hr/>						
	1926.			" "	Wright, F. M.	
	Jan. 4.	Fleming, Andrew		April 4.	Suhrawardy, Sir Z. R. Z.	
	" "	Ghaffar, Abdul		" "	Dewick, E. C.	
	" "	Hubert, Otto		May 2.	Watson, Sir A. H.	
	" "	Shortt, H. E.		June 6.	Nandi, Maharaja S. C.	265
210	" "	Sinton, J. A.		" "	Jain, B.	
	" "	Stapleton, G. (Miss)		" "	Sinha, S. P.	
	Feb. 1.	Rao, T. R.		July 4.	Chatterjee, P. P.	
	" "	Kashyap, S. R.		" "	Chakravarti, C.	
	" "	Ghuznavi, Sir A. K.		" "	Vance, R. L.	270
215	" "	Hingston, H.		Nov. 7.	Tarkatirtha, B.	
	" "	Harris, H. G.		" "	Mukherji, D.	
	" "	Ghuznavi, A. H.		" "	Brahmachary, S. C.	
	" "	Khambata, R. B.		Dec. 5.	Namgyal, H. H. Sir Tashi	

275	Dec. 5.	Dechhen, H.H. Kun- zang	
	" "	Chowdhury, C.	
	" "	Mukerjee, S. K.	
<hr/>			
	1928.		
	Jan. 2.	Basu, N. M.	
	" "	Mello, F. de	
280	" "	Puri, I. M.	
	Feb. 6.	Sinha, S. C.	
	" "	Kewal, G. S.	
	" "	Ezra, Sir D.	
	" "	Reneman, Nico	
285	" "	Mukerji, M. N.	
	" "	Rai, L. N.	
	" "	Williams, T. T.	
	" "	Shumsher, Sir Kaiser	
	Mar. 5.	Waight, H. G.	
290	" "	Gooptu, D. N.	
	" "	Neogi, P.	
	" "	Biswas, C. C.	
	" "	Eberl, Otto	
	April 2.	Roy, S. K.	
295	" "	Mullick, K. C.	
	" "	Bhattacharyya, N. C.	
	" "	Kumar, K. K.	
	" "	Chowdhury, Rai J. N.	
	" "	Harris, L. E.	
300	" "	Mookerjee, B.	
	May 7.	Chatterji, K. N.	
	" "	Chatterjee, Sir N. R.	
	" "	Tucci, G.	
	" "	Murray, E. F. O.	
305	" "	Moledina, M. H.	
	" "	Gupta, J. N.	
	" "	Basu, N.	
	" "	Ghosal, U. N.	
	" "	Mallik, S. C.	
310	" "	Lord Sinha of Raipur	
	" "	Saha, M. N.	
	June 4.	Bhadra, S. N.	
	" "	Hobart, R. C.	
	" "	Bhattasali, N. K.	
315	July 2.	Roerich, N.	
	" "	Das, P. K.	
	Aug. 6.	Jaitly, P. L.	
	" "	Urchs, O.	
	" "	Ghuznavi, I. S. K.	
320	" "	Drummond, J. G.	
	" "	Heron, A. M.	
	Nov. 5.	Olpadvala, E. S.	
	" "	Bose Mullick, G. N.	
	" "	Chopra, G.	
325	" "	Statham, R. M.	
	" "	Reinhart, W.	
	" "	Galstaun, J. C.	
<hr/>			
	1929.		
	Jan. 7.	Basu, S. C.	
	" "	Ghose, M. C.	

Feb. 4.	Narain, Hirde	330
" "	Jenkins, W. A.	
Mar. 4.	Mani, M. S.	
" "	Travers, Sir W. L.	
" "	Mitter, H. K.	
" "	De, J. C.	335
" "	Basu, B. K.	
" "	Lunan, A. G.	
" "	Mullick, P. N.	
April 1.	Ghose, D. P.	
" "	Rizvi, S. H. H.	340
" "	Ginwala, Sir P.	
" "	Sen-Gupta, N. C.	
May 6.	Sharma, S. R.	
" "	Williams, H. F. F.	
" "	Pawsey, C. R.	345
July 1.	Dunn, J. A.	
Aug. 5.	Sommerfeld, A.	
Nov. 4.	Berthoud, G. F.	
" "	Singh, J.	
" "	Mitra, M. N.	350
" "	Cotter, G. de P.	
" "	Campbell, G. R.	
" "	Parry, N. E.	
" "	Jarvis, R. Y.	
" "	Edwards, L. B.	355
" "	Siddiqi, M. Z.	
" "	Kurup, P. C. K.	
" "	Mallya, B. G.	
Dec. 2.	Fisher, F. B.	
" "	Khan, M. R.	360
" "	Fawcus, L. R.	
" "	Thomas, H. W.	

1930.

Jan. 6.	Jain, N. K.	
" "	Halder, S. K.	
" "	Bassewitz, Count	365
" "	Hamilton, Sir D. M.	
" "	Martin, M. F. C.	
" "	Chakraverti, S. C.	
Feb. 3.	Henderson, A. G.	
" "	Mahtab, U. C.	370
" "	Korni, M. A.	
" "	Pettigrew, W.	
" "	Chakravarti, M. N.	
Mar. 3.	Mukharji, I. C.	
" "	Ashton, H. S.	375
April 7.	Pessein, J. F.	
" "	Ahmad, S. K.	
" "	Swami, V. N.	
May 5.	Deo, P. C. Bhanj	
" "	Matthias, O. G.	380
" "	Mallam, G. L.	
" "	Cooper, G. A. P.	
June 2.	Kenny, D. E. C.	
July 7.	Mahudavala, J. J.	385
Nov. 3.	Austin, G. J.	
" "	Rahman, S. K.	

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LIFE MEMBERS.

(Chronological.)

5-11-84	C. S. Middlemiss (30 N.).	5- 7-11	R. B. S. Sewell (28 N.).	
6- 6-88	A. P. Pennell (88 F.).	1-11-11	Kamaluddin Ahmad 30 (24 N.).	
6- 3-89	T. H. D. La Touche (10 N.).	5- 3-13	J. L. Simonsen (19 N.).	
11- 1-93	Sir Edward D. Maclagan (94 R.).	4- 3-14	J. Bacot (14 F.).	
5 1- 2-93	P. O. Bodding (14 N.).	5- 8-14	B. C. Law (33 R.).	
31- 7-93	G. P. Tate (23 N.).	5- 7-16	G. Sircar (29 N.).	
27- 9-94	W. Vost (94 F.).	6- 2-18	E. N. Ghosh (25 R.). 35	
3- 7-95	Sir Nicholas D. Beatson-Bell (95 N.).	6- 2-18	Johan van Manen (25 R.).	
19- 9-95	K. C. De (26 R.).	3- 4-18	B. Prashad (29 R.).	
10 3- 5-98	Sir R. N. Mookerjee (29 R.).	2-11-21	S. L. Hora (30 N.).	
5-12-00	J. W. A. Grieve (00 F.).	6- 6-23	A. Howard (30 N.).	
6- 2-01	J. Ph. Vogel (25 F.).	5-12-23	H.H. Lakshman Sen 40 (24 N.).	
2- 7-02	F. Doxey (28 R.).	7- 5-24	B. Bhattacharya (24 N.).	
1- 6-04	G. H. Tipper (27 N.).	6- 8-24	L. M. Davies (24 N.).	
15 28- 9-04	H. E. Stapleton (26 R.).	3-12-24	G. Roerich (28 F.).	
2- 8-05	D. McCay (29 F.).	6- 6-27	B. D. Jain (28 R.).	
3- 1-06	J. A. Chapman (28 N.).	5-12-27	Sir Chhajuram Chow- 45 dhury (27 R.).	
7- 3-06	A. C. Woolner (28 N.).	5-12-27	H.H. Sir Tashi Nam- gyal (27 N.).	
19- 7-06	R. B. Whitehead (26 N.).	5-12-27	H.H. Kunzang Dech- hen (27 N.).	
20 3- 7-07	J. Coggin Brown (28 N.).	6- 2-28	Sir D. Ezra (28 R.).	
3- 7-07	W. A. K. Christie (29 N.).	6- 2-28	Sir Kaiser Shumsher Jung Bahadur Rana (28 N.).	
1- 1-08	U. N. Brahmachari (27 R.).	2- 7-28	N. Roerich (28 F.). 50	
7- 4-09	C. A. Bentley (30 N.).	5-11-28	W. Reinhart (28 F.).	
6-10-09	P. J. Brühl (28 N.).	4-11-29	G. de P. Cotter (32 N.).	
25 4- 5-10	S. B. Dhavle (10 N.).	3- 3-30	H. S. Ashton (30 N.).	
4- 5-10	S. W. Kemp (29 F.).	5- 1-31	P. Evans (31 N.).	
1- 2-11	James Inch (28 R.).	7-11-32	Suvarna Shumser 55 Jung Bahadur Rana (32 N.).	
7- 6-11	M. Hidayat Hosain (27 N.).	6- 2-33	J. C. Ghatak (33 R.).	

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ASSOCIATE MEMBERS.

Date of Election.		
7-12-10	*H. HOSTEN, REV., S.J. 8, Chaussée de Haccht, Bruxelles, Belgium.	
1-2-22	†PIERRE JOHANNES, REV., S.J., B.LITT. (OXON), <i>Professor of Philosophy</i> . St. Xavier's College, 30, Park Street, Calcutta.	
1-2-22	†ANANTAKRISHNA SASTRI, MAHAMAHOPADHYAYA, VEDANTA-VISARADA, <i>Lecturer in Sanskrit, Calcutta University</i> . 1/3/1, Premchand Boral Street, Calcutta.	
6-2-24	*W. IVANOW. c/o Asiatic Society of Bengal, 1, Park Street, Calcutta.	
6-2-24	*KAMALAKRISHNA SMRITITIRTHA, MAHAMAHOPADHYAYA. Bhatpara, 24-Parganas.	5
2-5-27	†N. N. VASU, RAI SAHIB. 20, Visvakosh Lane, Baghbazar, Calcutta.	
2-12-29	SARAT CHANDRA ROY, RAI BAHADUR, M.A., B.L., <i>Editor, 'Man in India'</i> . Church Road, Ranchi.	

* Re-elected for a further period of five years on 4-2-1929 under Rule 2c.

† Re-elected for a further period of five years on 7-3-1932 under Rule 2c.

INSTITUTIONAL MEMBERS.

Date of Election.		
28-10-29	The Legatum Warnerianum (Oriental Department), University of Leyden, Leyden, Holland.	
2-12-29	The Adyar Library, Adyar, Madras S.	
4-5-31	The Benares Hindu University Library, Benares.	
1-6-31	The Ohtani University Library, Kyoto, Japan.	
7-12-31	The Annamalai University Library, Annamalaiagar, Chidambaram, S. India.	5
30-10-33	The Allahabad University Library, Allahabad.	

ORDINARY FELLOWS.

Date of Election.		
2-2-10	T. H. D. La Touche, B.A., F.G.S.	
2-2-10	Sir Prafulla Chandra Ray, KT., C.I.E., M.A., D.SC.	
2-2-10	Sir E. D. Ross, KT., C.I.E., PH.D.	
7-2-12	Sir J. C. Bose, KT., C.S.I., C.I.E., M.A., D.SC., F.R.S.	
7-2-12	P. J. Brühl, I.S.O., F.G.S., PH.D., F.C.S.	5
7-2-12	Sir Samuel R. Christophers, KT., C.I.E., O.B.E., I.M.S., F.R.S.	
7-2-12	C. S. Middlemiss, C.I.E., B.A., F.G.S., F.R.S.	
5-2-13	J. Ph. Vogel, PH.D., LITT.D.	

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Proceedings A.S.B. for 1933.

	Date of Election.	
	5-2-13	S. W. Kemp, B.A., D.SC., F.R.S.
10	3-2-15	G. H. Tipper, M.A., F.G.S., M.INST.M.M.
	2-2-16	Sir Richard Burn, KT., C.S.I., I.C.S.
	2-2-16	L. L. Fermor, O.B.E., A.R.S.M., D.SC., F.G.S., M.INST.M.M.
	7-2-17	F. H. Gravely, D.SC.
	6-2-18	J. L. Simonsen, D.SC., F.I.C., F.R.S.
15	6-2-18	D. McCay, M.D., M.R.C.P., I.M.S.
	5-2-19	J. Coggin Brown, O.B.E., M.I.M.E., F.G.S.
	5-2-19	W. A. K. Christie, B.SC., PH.D., M.INST.M.M.
	5-2-19	D. R. Bhandarkar, M.A., PH.D.
	5-2-19	R. B. Seymour Sewell, C.I.E., M.A., SC.D., M.R.C.S., L.R.C.P., F.L.S., F.Z.S. I.M.S.
20	2-2-21	U. N. Brahmachari, M.A., PH.D., M.D.
	1-2-22	Sir Edwin H. Pascoe, KT., M.A., D.SC., SC.D., F.G.S.
	1-2-22	Ramaprasad Chanda, B.A.
	4-2-25	M. Hidayat Hosain, PH.D.
	4-2-25	Guy E. Pilgrim, D.SC., F.G.S.
25	4-2-25	Sir C. V. Raman, KT., M.A., D.SC., PH.D., LL.D., F.R.S.
	1-2-26	P. O. Bodding, M.A.
	7-2-27	R. Knowles, B.A., M.R.C.S., L.R.C.P., I.M.S.
	7-2-27	Johan van Manen, C.I.E.
	7-2-27	B. Sahni, D.SC.
30	7-2-27	A. C. Woolner, C.I.E., M.A.
	6-2-28	H. E. Stapleton, M.A., B.SC., I.E.S.
	6-2-28	B. Prashad, D.SC., F.Z.S., F.R.S.E.
	6-2-28	C. A. Bentley, C.I.E., M.B., D.P.H., D.T.M. & H.
	4-2-29	A. Howard, C.I.E., M.A.
35	4-2-29	J. H. Hutton, C.I.E., M.A., D.SC., I.C.S.
	4-2-29	Sir Edward D. MacLagan, K.C.S.I., K.C.I.E.
	3-2-30	H. W. Acton, C.I.E., M.R.C.S., L.R.C.P., I.M.S.
	3-2-30	G. de P. Cotter, B.A., SC.D., M.INST.M.M., F.G.S.
	3-2-30	S. L. Hora, D.SC., F.Z.S., F.R.S.E.
40	3-2-30	J. P. Mills, I.C.S., M.A., J.P.
	3-2-30	Meghnad Saha, D.SC., F.R.S.
	2-2-31	S. Krishnaswami Aiyangar, M.A., PH.D., F.R.HIST.S.
	2-2-31	R. N. Chopra, C.I.E., M.A., M.B., I.M.S.
	2-2-31	R. B. Whitehead, I.C.S. (retired).
45	1-2-32	J. Bacot.
	6-2-33	Percy Brown, A.R.C.A.
	6-2-33	Ordhendra Coomar Gangoly, B.A.
	6-2-33	Shiv Ram Kashyap, B.A., D.SC., I.E.S.
	6-2-33	Ghulam Yazdani, M.A.

HONORARY FELLOWS.

Date of Election.	
5-2-96	CHARLES ROCKWELL LANMAN. 9, Farrar Street, Cambridge, Massachusetts, U.S.A.
2-3-04	SIR GEORGE ABRAHAM GRIERSON, K.C.I.E., O.M., PH.D., D.LITT., LL.D., F.B.A., I.C.S. (retired). Rathfarnham, Camberley, Surrey, England.
6-9-11	KAMAKHYANATH TARKAVAGISA, MAHAMAHOPADHYAYA. 111/4, Shambazar Street, Calcutta.

Honorary Fellows.

ciii

Date of Election		
5-8-15	SIR JOSEPH JOHN THOMSON, KT., O.M., M.A., SC.D., D.SC., LL.D., PH.D., F.R.S. Trinity College, Cambridge, England.	
6-12-16	G. A. BOULENGER, F.R.S., LL.D. Jardin Botanique du L'Etat, Brussels.	5
2-5-17	HERBERT ALLEN GILES, M.A., LL.D., D.LITT., <i>Professor</i> . 10, Selwyn Gardens, Cambridge, England.	
4-2-20	SYLVAIN LEVI, D.LITT. Collège de France, rue Guy-de-la-Brosse 9, Paris; Ve.	
4-2-20	SIR AUREL STEIN, K.C.I.E., PH.D., D.LITT., D.SC., D.O.L., F.B.A. c/o The Librarian, School of Geography, Mansfield Road, Oxford.	
4-2-20	A. FOUCHER, D.LITT. Boulevard Raspail 286, Paris, XVIe.	
4-2-20	SIR ARTHUR KEITH, M.D., F.R.C.S., LL.D., F.R.S. Royal College of Surgeons of England, Lincoln's Inn Fields, London, W.C. 2.	10
4-2-20	R. D. OLDHAM, F.R.S., F.G.S., F.R.G.S. 1, Broomfield Road, Kew, Surrey, England.	
4-2-20	SIR DAVID PRAIN, KT., C.M.G., C.I.E., M.A., M.B., LL.D., F.R.S.E., F.L.S., F.R.S., F.Z.S., M.R.I.A. Royal Botanic Gardens, Kew, Surrey, England.	
4-2-20	SIR JOSEPH LARMOR, KT., M.P., M.A., D.SC., LL.D., D.C.L., F.R.S., F.R.A.S. St. John's College, Cambridge, England.	
4-2-20	SIR JAMES FRAZER, KT., D.C.L., LL.D., LITT.D. Trinity College, Cambridge.	
4-2-20	J. TAKAKUSU. Imperial University of Tokyo, Tokyo, Japan.	15
2-3-21	F. W. THOMAS, C.I.E., M.A., PH.D., <i>Boden Professor of Sanskrit</i> , University of Oxford. 161, Woodstock Road, Oxford, England.	
7-6-22	SIR THOMAS HOLLAND, K.C.S.I., K.C.I.E., D.SC., F.R.S. <i>Principal</i> , University of Edinburgh, Blackford Brae, Edinburgh.	
7-6-22	SIR LEONARD ROGERS, KT., C.I.E., M.D., B.S., F.R.O.P., F.R.S., I.M.S. 24, Cavendish Square, London, 4.	
7-1-25	STEN KONOW. Ethnographisk Museum, Oslo, Norway.	
7-3-27	THE RT. HON'BLE THE EARL OF LYTTON, P.C., G.C.S.I., G.O.I.E. 20 Knebworth, Herts, England.	
4-7-27	C. SNOUCK HURGRONJE. Rapenburg 61, Leiden, Holland.	
5-12-27	LT.-COL. SIR T. WOLSELEY HAIG, K.C.I.E., C.S.I., C.B.E., M.A., C.M.G. 34, Gledstanes Road, West Kensington, London, W. 14.	
2-12-29	SIR RAJENDRA NATH MOOKERJEE, K.C.I.E., K.C.V.O. 7, Harington Street, Calcutta.	
2-12-29	DR. CHARLES J. H. NICOLLE, <i>Director</i> . Pasteur Institute, Tunis.	
5-5-30	DR. R. ROBINSON, D.SC., F.R.S. The Dyson Perrins Laboratory, 25 South Parks Road, Oxford, England.	
5-5-30	DR. H. JACOBI. 59, Niebuhrstrasse, Bonn, Germany.	

CHANGES IN MEMBERSHIP.

LIST OF MEMBERS WHO HAVE BEEN ABSENT FROM INDIA THREE YEARS AND UPWARDS.*

* *Rule 40.*—After the lapse of three years from the date of a member leaving India, if no intimation of his wishes shall, in the interval, have been received by the Society, his name shall be removed from the List of Members.

The following members are liable to removal from the next Member List of the Society under the operation of the above Rule :—

1. Sir E. Pascoe. (1919.)
2. Sir P. Ginwala. (1929.)
3. S. A. Skinner. (1920.)
4. G. F. Rose. (1924.)
5. Sir F. P. Connor. (1920.)
6. G. E. Pilgrim. (1904.)
7. Sir A. M. Stow. (1923.)

LOSS OF MEMBERS DURING 1933.

BY RETIREMENT.

Ordinary Members.

1. Mohammed Ishaque. (1928.)
2. Sukhendra Nath Ghosh. (1920.)
3. V. V. Sohoni. (1926.)
4. R. C. Wats. (1928.)
5. S. P. Chatterji. (1932.)
6. M. M. Chatterji. (1924.)
7. H. Murray. (1926.)
8. Sir George Rankln, Kt. (1927.)
9. J. M. Mitra. (1929.)
10. K. M. Asadullah. (1929.)
11. Raja B. N. Sinha of Nashipur. (1918.)
12. J. J. Oyevaar. (1930.)
13. U. C. Bhattacharya. (1931.)
14. Y. Narasimham. (1928.)
15. S. C. Basak. (1928.)
16. S. W. Popper. (1930.)
17. Aga Mohd. K. Shirazi. (1912.)

BY DEATH.

Ordinary Members.

1. Hem Chandra Das-Gupta. (1915.)
2. Shib Nath Bhattacharji. (1909.)
3. Gokul Chand Baral. (1925.)

(civ)

Changes in Membership.

cv

Honorary Fellows.

1. Dr. A. W. Alcock. (1911.)
2. Sir J. J. Modi, कृ. (1931.)

Special Honorary Centenary Member.

1. A. H. Sayce. (1884.)

UNDER RULE 38.

1. Budh Behari Lal. (1925.)
2. D. S. B. Sastri. (1929.)
3. S. C. Sanyal. (1929.)
4. W. B. S. Nyss. (1924.)
5. D. N. Majumdar. (1926.)
6. S. M. Afzal. (1925.)
7. T. C. Raparia. (1930.)
8. Abu Mohd. S. H. Imam. (1927.)
9. B. A. Helland. (1927.)
10. H. L. Chhibber. (1925.)
11. Shyamnandan Sahaya. (1930.)
12. M. Ruthnaswamy. (1926.)
13. Nawab Musharruf Hossain. (1928.)
14. Raja Ramchandra Dev. (1929.)
15. Sardar Munshi Rai B. Rai. (1926.)
16. A. Mannan Baidil. (1924.)

MEDALLISTS.

ELLIOTT GOLD MEDAL AND CASH.

RECIPIENTS.

- 1893 Chandra Kanta Basu.
- 1895 Yati Bhusana Bhaduri.
- 1896 Jnan Saran Chakravarti.
- 1897 Sarasi Lal Sarkar.
- 1901 Sarasi Lal Sarkar.
- 1904 { Sarasi Lal Sarkar.
- Surendra Nath Maitra.
- 1907 Akshoy Kumar Mazumdar.
- 1911 { Jitendra Nath Rakshit.
- Jatindra Mohan Datta.
- Rasik Lal Datta.
- 1913 { Saradakanta Ganguly.
- Nagendra Chandra Nag.
- Nilratan Dhar.
- 1918 Bibhutibhushan Dutta.
- 1919 Jnanendra Chandra Ghosh.
- 1922 Abani Bhusan Datta.
- 1923 Bhailal M. Amin.
- 1926 Bidhu Bhusan Ray.
- 1927 Kalipada Biswas.
- 1931 T. C. N. Singh.
- 1932 P. N. Das-Gupta.

BARCLAY MEMORIAL MEDAL.

RECIPIENTS.

- 1901 E. Ernest Green.
- 1903 Sir Ronald Ross, KT., K.C.B., C.I.E., K.C.M.G., M.R.C.S.,
F.R.C.S., D.P.H., LL.D., D.S.C., M.D., F.R.S.
- 1905 D. D. Cunningham, C.I.E., F.R.S.
- 1907 A. W. Alcock, C.I.E., M.B., LL.D., F.R.S.
- 1909 Sir David Prain, KT., C.I.E., C.M.G., M.A., M.B., LL.D., F.R.S.E.,
F.L.S., F.Z.S., M.R.I.A., F.R.S.
- 1911 Carl Diener.
- 1913 William Glen Liston, C.I.E., M.D., D.P.H.
- 1915 J. S. Gamble, C.I.E., M.A., F.R.S.
- 1917 H. H. Godwin-Austen, F.R.S., F.Z.S., F.R.G.S.
- 1919 N. Annandale, C.I.E., D.S.C., C.M.Z.S., F.L.S., F.R.S., F.A.S.B.
- 1921 Sir Leonard Rogers, KT., C.I.E., M.D., B.S., F.R.C.P., F.R.C.S.,
F.R.S.
- 1923 Sir Samuel Christophers, C.I.E., O.B.E., F.R.S., F.A.S.B., M.B.,
LT.-COL., I.M.S.
- 1925 J. Stephenson, C.I.E., B.S.C., M.B., CH.B., F.R.S., F.R.C.S.,
F.R.S.E., LT.-COL., I.M.S.
- 1927 S. W. Kemp, B.A., D.S.C., F.R.S., F.A.S.B.
- 1929 Albert Howard, C.I.E., M.A., F.A.S.B.
- 1931 R. B. Seymour Sewell, C.I.E., M.A., SC.D. (CANTAB.),
M.R.C.S., L.R.C.P., F.Z.S., F.L.S., F.A.S.B., LT.-COL., I.M.S.
- 1933 R. Row, O.B.E., D.S.C.

(cvi)

Medallists.

cvii

SIR WILLIAM JONES MEMORIAL MEDAL.

RECIPIENTS.

- 1927 Sir Malcolm Watson, KT., LL.D. (HON.), M.D., C.M., D.P.H.
1928 Sir George A. Grierson, K.C.I.E., O.M., PH.D., D.LITT., LL.D.,
F.B.A., HON. F.A.S.B., I.C.S. (*retired*).
1930 Dr. Felix H. D'Herelle.
1932 Dr. C. Snouck Hurgronje.
-

ANNANDALE MEMORIAL MEDAL.

RECIPIENTS.

- 1927 Fritz Sarasin.
1930 Dr. Charles Gabriel Seligman, M.D., F.R.C.P., F.R.S.
1933 Dr. Eugène Dubois.
-

JOY GOBIND LAW MEMORIAL MEDAL.

RECIPIENTS.

- 1929 Max Weber.
1932 Dr. Ernst J. O. Hartert, PH.D.
-

PAUL JOHANNES BRÜHL MEMORIAL MEDAL.

RECIPIENT.

- 1931 Rev. Ethelbert Blatter, S.J.
-

PROCEEDINGS OF THE ORDINARY MONTHLY MEETING, 1933.

JANUARY, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 2nd, at 5-30 P.M.

PRESENT.

JOHAN VAN MANEN, ESQ., C.I.E., F.A.S.B., General Secretary, in the Chair.

Members :

Bagchi, Dr. P. C.	Dikshit, Mr. K. N.
Bhandarkar, Dr. D. R.	Driver, Mr. D. C.
Bhattacharyya, Mr. Bisveswar	Ghose, Mr. T. P.
Bhattacharyya, Mr. U. C.	Jain, Mr. C. L.
Chatterjee, Mr. P. P.	Kramrisch, Dr. Stella
Chatterji, Dr. S. K.	Ray, Dr. H. C.
Chattopadhyaya, Mr. K. P.	Seth, Mr. M. J.
	Stapleton, Mr. H. E.

Visitors :

Assmann, Mr. K.	Stapleton, Mrs. E. N.
Ghosh, Mr. J. C.	Jain, Mr. U.

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of six presentations of books, etc., which had been placed on the table for inspection.

The following candidates were balloted for for election as Ordinary Members :—

(1) *Dain, George Rutherford*, C.I.E., M.C., Agent, Calcutta Tramways Co., Ltd., Bengal Club, Chowringhee, Calcutta.

Proposer: Percy Brown.

Seconder: L. L. Fermor.

(2) *George, James*, B.A. (Cantab.), I.C.S., Special Officer, Political Department, Government of Bengal, United Service Club, Calcutta.

Proposer: R. B. Seymour Sewell.

Seconder: Johan van Manen.

(3) *Dutch, Robert Austin*, B.A. (Cantab.), I.C.S., Rampurhat, Birbhum.

Proposer: Arthur Hughes.

Seconder: Johan van Manen.

(4) *Singh, Rudra Pertab*, Rao Bahadur, Proprietor, Sonbarsa Raj, Sonbarsa Kutchery, Sonbarsa P.O., Dt. Bhagalpore.

Proposer: Mesrovb J. Seth.

Seconder: Johan van Manen.

(cix)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation :—

- (41) Muralidhar Banerjee (An Ordinary Member, 1905).
- (42) Mlle. E. de Gasparin (An Ordinary Member, 1929).
- (43) W. A. K. Fraser (An Ordinary Member, 1931).
- (44) P. G. Bridge (An Ordinary Member, 1927).
- (45) J. C. Ghosh (An Ordinary Member, 1927).
- (46) Vishwa Nath Singh (An Ordinary Member, 1894).

The Chairman announced that a symposium would be held on the Early History of Northern Bengal, and called upon the following to take part :—

1. H. E. STAPLETON.—*Note on the Early History of Northern Bengal.*
2. D. R. BHANDARKAR.—*Note on a Mauryan Inscription from Mahasthan.*
3. N. G. MAJUMDAR.—*Note on three Kushan Coins from North Bengal.*
4. S. K. SARASVATI.—*Inscriptions recently found in the Varendra Country.*

The Chairman announced the result of the ballot for the election of Ordinary Members and declared all candidates duly elected.

The Chairman announced that His Excellency the Governor of Bengal had consented to preside over the Annual Meeting of the Society to be held on Monday, the 6th February, 1933, at 5-30 P.M.

The Chairman invited the members present to communicate with the General Secretary the names and addresses of non-members to whom they wished invitations to be issued to the Annual Meeting.



FEBRUARY, 1933.

An ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 6th, immediately after the termination of the Annual Meeting.

PRESENT.

LT.-COL. R. B. SEYMOUR SEWELL, C.I.E., M.A., Sc.D. (Cantab.), M.R.C.S., L.R.C.P., F.L.S., F.Z.S., I.M.S., F.A.S.B., Vice-President, in the Chair.

Members:

Brahmachari, Dr. U. N.
Chatterjee, Mr. P. P.
Chopra, Dr. B. N.
Dikshit, Mr. K. N.
Ghoshal, Dr. U. N.
Guha, Dr. B. S.
Haq, Mr. M. Mahfuz-ul
Hora, Dr. S. L.

Hosain, Dr. M. Hidayat
Jain, Mr. C. L.
Law, Dr. S. C.
Manen, Mr. Johan van
Mani, Mr. M. S.
Mitter, The Hon'ble Mr. Justice D. N.
Prashad, Dr. Baini
Stapleton, Mr. H. E.

Visser, Mr. Ph C.

Ordinary Monthly Meetings.

cxi

The minutes of the last meeting were read and confirmed.

The General Secretary announced that the presentations of books, etc., received during the last month, would be exhibited in the next Monthly Meeting.

The following candidates were balloted for for election as Ordinary Members :—

(5) *Wellsted, Thomas Arthur*, A.R.S.M., B.Sc., Assoc. Inst. M.M., Mining Engineer, c/o Central Provinces Manganese Ore Co, Nagpur, C.P.
Proposer : K. N. Dikshit.
Seconder : Sir C. C. Ghose.

(6) *Ghatak, Jyotish Chandra*, M.A. (Triple), Sahitya Saraswati, Jyotish-Sagara, Professor, 4, Boloram Bose Ghat Road, Bhawanipore, Calcutta.
Proposer : D. R. Bhandarkar.
Seconder : Baini Prashad.

(7) *West, William Dixon*, M.A. (Cantab.), Assistant Superintendent, Geological Survey of India, Indian Museum, Calcutta.
Proposer : Sir C. C. Ghose.
Seconder : R. B. Seymour Sewell.

(8) *Ghose, D.*, M.A., B.L., Advocate, Vice-Consul for Spain, 37, Lansdowne Road, Calcutta
Proposer : R. B. Seymour Sewell.
Seconder : M. Hidayat Hosain.

The General Secretary announced the following loss of membership, since the previous meeting, by death :

(1) H. C. Das-Gupta (An Ordinary Member, 1915).

The General Secretary reported the following loss of membership, since the previous meeting, by resignation :—

(47) J. Chaudhuri (An Ordinary Member, 1925).

(48) S. C. Mahalanobis (An Ordinary Member, 1906).

(1) S. W. Popper (An Ordinary Member, 1930).

(2) S. C. Basak (An Ordinary Member, 1928).

The Chairman announced the result of the ballot for the election of Ordinary Members and declared all candidates duly elected.



MARCH, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 6th, at 5-30 P.M.

PRESENT.

LT.-COL. R. B. SEYMOUR SEWELL, C.I.E., M.A., Sc.D. (Cantab.), M.R.C.S., L.R.C.P., F.L.S., F.Z.S., I.M.S., F.A.S.B., Vice-President, in the Chair.

Members :

Agharkar, Dr. S. P.
 Bose, Mr. M. M.
 Chatterjée, Mr. D. C.
 Chatterji, Dr. S. K.
 Deb, Mr. H. K.
 Driver, Mr. D. C.
 Ghatak, Mr. J. C.
 Ghoshal, Dr. U. N.

Haq, Mr. M. Mahfuz-ul
 Hobbs, Mr. H.
 Hora, Dr. S. L.
 Manen, Mr. Johan van
 Mani, Mr. M. S.
 Rahman, Mr. S. K.
 Siddiqi, Dr. M. Z.
 Wadia, Mr. D. N.

Visitor :

Acharya, Mr. V. R.

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of twenty-three presentations of books, etc., which had been placed on the table for inspection.

The following candidate was balloted for for election as an Ordinary Member :—

(9) *Seal, Satis Chandra*, M.A., B.L., Honorary Secretary, Indian Research Institute, 55, Upper Chitpur Road, Calcutta.
 Proposer : Sir D. P. Sarvadhikary.
 Seconder : Nalinaksha Dutt.

The General Secretary reported receipt of news of the death of :—

(2) Lt.-Col. J. Stephenson (one of the recipients of the Barclay Memorial Medal, 1924)
 (3) A. H. Sayce (Special Honorary Centenary Member, 1884).

The General Secretary reported the following loss of membership, since the previous meeting, by resignation :—

(3) Raja B. N. Sinha of Nashipur (An Ordinary Member, 1918).
 (4) J. J. Oyevaar (An Ordinary Member, 1930).

The following papers were read :—

1. M. MAHFUZ-UL HAQ.—*Persian Painters, Illuminators and Calligraphists, etc., in the 16th century A.D.*
 2. D. S. SARBAHI.—*Endoskeleton of Labeo rohita (Ham. Buch.)*

The following exhibits were shown and commented upon :—

1. SUNITI KUMAR CHATTERJI.—*A Terracotta and two Stone Sculptures from Pokharna in Bankura Dist., Western Bengal.*
 2. M. S. MANI.—*Some new Plant Galls from South India.*

The Chairman announced the result of the ballot for the election of the Ordinary Member and declared the candidate duly elected.

Before closing the meeting, the Chairman drew attention of the members present to a gift by the sculptor, Signor A. Marzollo, of a bust of Dr. Rabindra Nath Tagore.



Ordinary Monthly Meetings.

cxiii

APRIL, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 3rd, at 5-30 P.M.

PRESENT.

LT.-COL. R. B. SEYMOUR SEWELL, C.I.E., M.A., Sc.D. (Cantab.), M.R.C.S., L.R.C.P., F.L.S., F.Z.S., I.M.S., F.A.S.B., Vice-President, in the Chair.

Members :

Bagchi, Dr. P. C.	Hora, Dr. S. L.
Bhattacharyya, Mr. B.	Manen, Mr. Johan van
Bose, Mr. M. M.	Mani, Mr. M. S.
Deb, Mr. H. K.	Prashad, Dr. Baini
Driver, Mr. D. C.	Wadia, Mr. D. N.
Ezra, Sir David	Williams, Rev. H. F.

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of five presentations of books, etc., which had been placed on the table for inspection.

The following candidate was balloted for for election as an Ordinary Member :—

(10) *Roy, Pradyot Kumar*, Zemindar of Narail, "Narail House", Cossipore, Calcutta.

Proposer : S. K. Chatterji.

Seconder : K. C. Mahindra.

The General Secretary reported the following loss of membership since the previous meeting, by death :—

(4) Sir Jivanji Jamshedji Modi (An Honorary Fellow, 1931).

(5) A. W. Alcock (An Honorary Fellow, 1911).

(6) Lord Chelmsford (An ex-Patron of the Society).

The Chairman called upon Dr. Baini Prashad to read an obituary notice of Col. J. Stephenson. (*Vide page cxiii.*)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation :—

(5) U. C. Bhattacharyya (An Ordinary Member, 1931).

(6) Y. Narasimham (An Ordinary Member, 1928).

(7) Sir George Rankin (An Ordinary Member, 1927).

The General Secretary reported that the election of :

(1) Shamsuddin Haider (Elected on 7-11-32)

had become null and void, under Rule 9.

The General Secretary reported the constitution of the various standing Committee of the Society for 1933-34 to be as follows :—

Finance :

President	}	<i>Ex-officio.</i>
Treasurer		
General Secretary		
Mr. J. C. Mitra		
Dr. S. L. Hora		

Library :

President	}	<i>Ex-officio.</i>
Treasurer		
General Secretary		
Philological Secretary		
Joint Philological Secretary		
Biological Secretary		
Physical Science Secretary		
Anthropological Secretary		
Medical Secretary		
Library Secretary		

Publication Committee :

President	}	<i>Ex-officio.</i>
Treasurer		
General Secretary		
Philological Secretary		
Joint Philological Secretary		
Biological Secretary		
Physical Science Secretary		
Anthropological Secretary		
Medical Secretary		
Library Secretary		

The following papers were read :—

1. HARIT KRISHNA DEB.—*India and the Persian Empire.*
2. HARIT KRISHNA DEB.—*St. Thomas and a Kushan King.*

The following exhibits were shown and commented upon :—

1. S. L. HORA.—*A remarkable Instance of Aestivation in an Estuarine Fish.*
2. M. S. MANI.—*Three curious Galls from South India.*

The Chairman announced the result of the ballot for the election of the Ordinary Member and declared the candidate duly elected.



MAY, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 1st, at 5-30 P.M.

PRESENT.

SIR DAVID EZRA, Kt., F.Z.S., M.B.O.U., Vice-President, in the Chair (up to 6 P.M.).

Dr. Bains Prashad, D.Sc., F.Z.S., F.R.S.E., F.A.S.B., Natural History Secretary (Biology) in the Chair (after 6 P.M.).

Ordinary Monthly Meetings.

CXV

Members :

Bose, Mr. M. M.
Driver, Mr. D. C.
Hobbs, Mr. H.
Hora, Dr. S. L.
Jain, Mr. C. L.

Manen, Mr. Johan van
Mani, Mr. M. S.
Mukherjee, Dr. J. N.
Prashad, Dr. Bains
Wadia, Mr. D. N.

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of eight presentations of books, etc., which had been placed on the table for inspection.

The Chairman called upon Dr. Bains Prashad to read an obituary notice of Lt.-Col. A. W. Alcock, C.I.E. (*Vide page cxxv.*)

The General Secretary reported the following loss of membership, since the previous meeting, by resignation :—

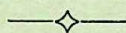
- (8) K. M. Asadullah (An Ordinary Member, 1929).
- (9) J. M. Mitra, Rai Bahadur (An Ordinary Member, 1929).

The following paper was read :—

S. L. HORA.—*Mud Fishing in Bengal.*

The following exhibit was shown and commented upon :—

M. S. MANI.—*A Gall Section showing Cyst Formation.*



JUNE, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 5th, at 5-30 P.M.

PRESENT.

SIR DAVID EZRA, K.T., F.Z.S., M.B.O.U., Vice-President, in the Chair (up to 6 P.M.).

K. N. DIKSHIT, ESQ., M.A., Member, in the Chair (after 6 P.M.).

Members :

Chakraborty, Mr. K. B.
Darbari, Mr. M. D.
Deb, Mr. H. K.
Driver, Mr. D. C.

Manen, Mr. Johan van
Mukherjee, Dr. J. N.
Prashad, Dr. Bains
Saha, Dr. M. N.

Sinha, Mr. S. C.

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of five presentations of books, etc., which had been placed on the table for inspection.

The following candidates were balloted for for election as Ordinary Members :—

(11) *Morris, C. J.*, Captain, Indian Army, 2/3rd Q.A.O. Gurkha Rifles, Lansdowne, United Provinces.

Proposer: Johan van Manen.

Seconder: K. C. Mahindra.

(12) *Chakravarti, Susil Kumar*, M.A., Zemindar, Cooch Behar (Cooch Behar State).

Proposer: J. N. Mukherjee.

Seconder: K. C. Mahindra.

(13) *Rossetti, Felix Francis Leo*, Secretary, Y.M.C.A., 42, Corporation Street, Calcutta.

Proposer: Sir David Ezra.

Seconder: K. C. Mahindra.

The General Secretary reported the following loss of membership, since the previous meeting, by death:—

(7) Shib Nath Bhattacharya (Ordinary Member, 1909).

The General Secretary reported the following loss of membership, since the previous meeting, by resignation:—

(10) H. Murray (Ordinary Member, 1926).

The General Secretary reported that the election of

(2) G. R. Dain (elected on 6-1-33)

(3) D. Ghose (elected on 7-2-33)

had become null and void, under Rule 9.

The following papers were read:—

1. HARIT KRISHNA DEB.—*Mathura Lion-Capital Inscription.*
2. HARIT KRISHNA DEB.—*Susa in Sanskrit Literature.*

The Chairman announced the result of ballot for the election of Ordinary Members and declared all candidates duly elected.

—♦—
JULY, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 3rd, at 5-30 P.M.

PRESENT.

S. L. HORA, Esq., D.Sc., F.R.S.E., F.L.S., F.Z.S., F.A.S.B.,
Member of Council, in the Chair.

Members:

Biswas, Mr. Kalipada
Bose, Mr. M. M.
Dikshit, Mr. K. N.
Driver, Mr. D. C.

Ghatak, Mr. J. C.
Manen, Mr. Johan van
Prashad, Dr. Baini
Stapleton, Mr. H. E.
Wadia, Mr. D. N.

Ordinary Monthly Meetings.

cxvii

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of five presentations of books, etc., which had been placed on the table for inspection.

The following candidate was balloted for for election as an Ordinary Member :—

(14) *Dutt, Guru Saday*, I.C.S., Barrister-at-Law, Director of Industries, Bengal, 40-1-A, Free School Street, Calcutta.

Proposer : U. N. Brahmachari.

Seconder : Sir David Ezra.

The General Secretary announced that, in conformity with Rule 45, the Council submit to the meeting for confirmation the following changes in the constitution of the Council, made in one of the Council Meetings, held since the last Ordinary Monthly Meeting :—

President : Dr. L. L. Fermor, *vice*

The Hon'ble Mr. Justice C. C. Ghose, Kt., resigned.

Vice-President : Mr. Justice C. C. Ghose, Kt., *vice*

Dr. L. L. Fermor.

The appointment was confirmed.

The following papers were read :—

1. K. P. BISWAS.—*Living Conifers of the Indian Empire.*
2. JOGENDRA CHANDRA GHOSH.—*Jinendra's Nyasa in Champa.*
3. JOGENDRA CHANDRA GHOSH.—*The Chhindas of Magadha and Gaudesvara Madhusena.*
4. SARASI KUMAR SARASWATI.—*Note on a Third Tour in the District of Dinajpur, chiefly along the Chiramati River.*

The following exhibit was shown and commented upon :—

1. BAINI PRASHAD.—*Certain Molluscs damaging the Brickwork in the King George's Dock, Calcutta.*

The Chairman announced the result of the ballot for the election of the Ordinary Member, and declared the candidate duly elected.



AUGUST, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 7th, at 5-30 P.M.

PRESENT.

L. L. FERMOR, Esq., O.B.E., D.Sc., A.R.S.M., F.G.S.,
M.Inst.M.M., F.A.S.B., President, in the Chair.

Members :

Chakraborty, Mr. K. B.
 Chatterjee, Mr. P. P.
 Darbari, Mr. M. D.
 Deb. Mr. H. K.
 Dikshit, Mr. K. N.
 Driver, Mr. D. C.
 Ezra, Sir David
 Ghose, Mr. T. P.

Hora, Dr. S. L.
 Jain, Mr. C. L.
 Olpadavala, Mr. E. S.
 Prashad, Dr. Baini
 Pruthi, Dr. H. S.
 Rossetti, Mr. F. F. L.
 Stagg, Lt.-Col. M.
 Wadia, Mr. D. N.

The Chairman announced the absence on leave for six weeks of the General Secretary, Mr. Johan van Manen, and the appointment of Dr. S. L. Hora to act as General Secretary during the period.

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of eight presentations of books, etc., which had been placed on the table for inspection.

The General Secretary drew the attention of members to a valuable presentation made by Mr. Hafeez Abdul Gaffur at the request of Dr. E. N. Ghosh, of fifty Manuscripts and 528 printed books in Arabic and Persian to the Society's Library.

The following candidates were balloted for for election as Ordinary Members :—

(15) *Sinh, Raghubir*, Rajkumar, M.A., LL.B., Heir-Apparent of Sitamau State, Raghubir Niwas, Sitamau, C.I.
 Proposer: U. N. Brahmachari.
 Seconder: K. C. Mahindra.

(16) *Vedantatirtha, Vanamali*, M.A., Government Pensioner, formerly Professor, 8/4-E, Nepal Bhattacharya Lane, Kalighat, Calcutta.
 Proposer: Chintaharan Chakravarti.
 Seconder: H. C. Chakladar.

The General Secretary reported the following loss of membership, since the previous meeting, by resignation :—

- (11) M. M. Chatterji (An Ordinary Member, 1924).
- (12) S. P. Chatterjee (An Ordinary Member, 1932).

The General Secretary reported that the election of:

- (4) P. K. Ray (Elected on 3-4-33).

had become null and void under Rule 9.

The following papers were read :—

- 1. HARIT KRISHNA DEB.—*A newly discovered Asokan Pronouncement.*
- 2. HIMANSHU BHUSAN SARKAR.—*Date of the Introduction of the Saka Year in Java.*

The following exhibits were shown and commented upon :—

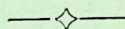
- 1. BAINI PRASHAD.—*A habitat Group of Indian Storks.*
- 2. S. L. HORA.—*Specimens of the Snail, Rachisellus punctatus (Anton) in Summer Sleep.*

Ordinary Monthly Meetings.

cxix

The President announced the result of the ballot for the election of Ordinary Members, and declared all candidates duly elected.

The President announced that, unless special notice be given, there would be no Monthly Meetings during the recess months, September and October.



NOVEMBER, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 6th, at 5-30 P.M.

PRESENT.

SIR DAVID EZRA, KT., F.Z.S., M.B.O.U., Vice-President, in the Chair.

Members :

Agharkar, Dr. S. P.	George, Mr. J.
Bose, Mr. M. M.	Hora, Dr. S. L.
Brown, Mr. Percy	Manen, Mr. Johan van
Chakraborty, Mr. K. B.	Ray, Dr. H. C.
Dikshit, Mr. K. N.	Rossetti, Mr. F. F. L.
Driver, Mr. D. C.	Vedantatirtha, Mr. V.
	Wadia, Mr. D. N.

The minutes of the last meeting were read and confirmed.

The General Secretary reported the receipt of twenty presentations of books, etc., which had been placed on the table for inspection.

The General Secretary reported that the following candidates had been elected Ordinary Members during the recess months, under Rule 7 :—

(17) *Kavyatirtha, Ram Dhan*, Pundit, 55, Surendra Nath Banerjee Road, Calcutta.

Proposer: Amareswar Thakur.

Seconder: H. C. Chakladar.

(18) *Krishnan, M. S.*, M.A. (Madras), Ph.D. (Lond.), A.R.C.S., D.I.C. (Lond.), Assistant Superintendent, Geological Survey of India, 27, Chowringhee, Calcutta.

Proposer: D. N. Wadia.

Seconder: L. L. Fermor.

(19) *Coulson, Arthur Lennox*, M.Sc. (Melb.), D.I.C., F.G.S., Geological Survey of India, 27, Chowringhee, Calcutta.

Proposer: L. L. Fermor.

Seconder: D. N. Wadia.

(20) *Hertz, Miss Gerta*, Ph.D. (Kiel University), c/o Firma Vorwerk, Tiefenbacher, Franke, Fehlin; Dres.-Kaufmannshaus Bleichenbrücke, Hamburg.

Proposer: S. L. Hora.

Seconder: J. N. Mukherjee.

The General Secretary reported that the sixth application for Institutional Membership had been received from:

(6) The Allahabad University Library, Allahabad,

which had been accepted by the Council.

The General Secretary reported the following loss of membership, since the previous meeting, by death:—

(8) Gokul Chand Baral (An Ordinary Member, 1925).

The General Secretary reported the following loss of membership, since the previous meeting, by resignation:—

(13) R. C. Wats (An Ordinary Member, 1928).

(14) A. M. Kazim Shirazi (An Ordinary Member, 1912).

(15) S. N. Ghose (An Ordinary Member, 1920).

(16) Mohammed Ishaque (An Ordinary Member, 1928).

In accordance with Rule 38, the General Secretary announced that the names of the following Ordinary Members would be suspended as defaulters within the Society's building for the period of a month to be removed from the Society's registers for non-payment unless the amount due be paid before the next Ordinary Monthly Meeting:—

K. V. Rangaswami Ayyangar.

A. Mannan Baidil.

M. Rai Bhagwant Rai.

Probodh Kumar Das.

Ram Chandra Deb.

Nawab Musharruf Hosain.

Bhabadeb Mukherjee.

M. Ruthnaswami.

Shyamnandan Sahaya.

M. L. Bhatia.

G. N. Bose-Mullick.

H. L. Chhibber.

B. A. Helland.

Md. Syed Hasan Imam.

Tara Chand Raparia.

S. M. Afzal.

Mohd. Amin Abbasi.

D. N. Majumdar.

W. B. S. Nyss.

S. C. Sanyal.

D. S. B. Sastri.

Budh Behari Lal.

In accordance with Rule 40, the General Secretary reported that the names of the following members would be removed from the next member list of the Society:—

Sir Edwin Pascoe.

Sir Padamji Ginwala.

S. A. Skinner.

G. F. Rose.

Sir F. P. Connor.

G. E. Pilgrim.

Sir A. M. Stow.

The following papers were read:—

1. JATINDRA MOHAN DATTA.—*A few Types of Sedentary Games of Lower Bengal.*

2. S. L. HORA.—*Sedentary Games of India.*

3. S. L. HORA.—*Worship and Propitiation of wild Animals at Uttarbhag, Lower Bengal.*

4. S. L. HORA.—*Worship of the Deities Olā, Jholā, and Bōn Bibi in Lower Bengal.*

Ordinary Monthly Meetings.

CXXI

5. SARAT CHANDRA MITRA.—*On a few ancient Indian Amulets and Charms.*

6. S. RIBEIRO.—*Some Insects found associated with the Bitter-Gourd, Memordica charantia Linn. (Cucurbitaceæ) in Calcutta.*

The Chairman announced that the 150th Anniversary of the Foundation of the Society would fall on 15th January, 1934, and that the Council had decided to celebrate the occasion. Further details would be announced to the Members.



DECEMBER, 1933.

An Ordinary Monthly Meeting of the Asiatic Society of Bengal was held on Monday, the 4th, at 5-30 P.M.

PRESENT.

W. K. DODS, ESQ., Member, in the Chair.

Members :

Agharkar, Dr. S. P.
Bagchi, Dr. P. C.
Barwell, Lt.-Col. N.
Biswas, Mr. Kalipada
Bose, Mr. M. M.
Brown, Mr. Percy
Chopra, Dr. B. N.
Darbari, Mr. M. D.
Chatterjee, Mr. D. P.
Deb, Mr. H. K.
Dikshit, Mr. K. N.
Driver, Mr. D. C.

Ezra, Sir David
Ghuznavi, Mr. I. S. K.
Ghosh, Mr. T. P.
Haq, Mr. M. Mahfuz-ul
Hobbs, Mr. H.
Hora, Dr. S. L.
Jain, Mr. C. L.
Mani, Mr. M. S.
Manen, Mr. Johan van
Ray, Dr. H. C.
Stagg, Lt.-Col. M.
Wadia, Mr. D. N.

West, Mr. W. D.

Visitors :

Acharya, Mr. M. N.

Das, Mr. K. N.
Mukerji, Mr. D. D.

Before opening the meeting the General Secretary announced that Col. Knowles, who was away from India on account of sickness, had now returned after regaining his health.

Resolved to express a hearty welcome back to Calcutta to Col. Knowles on behalf of the Society.

The minutes of the last meeting were read and confirmed.

The General Secretary reported receipt of eighteen presentations of books, etc., which had been placed on the table for inspection.

The Chairman called upon the General Secretary to read an obituary notice of Shams-ul Ulama Sir Jeevanji Jamshedji Modi, written by Mr. D. N. Wadia. (*Vide page cxxviii.*)

In accordance with Rules 2 and 13, the General Secretary announced that the Council propose the re-election for a further period of five years of:—

Rev. Fr. H. Hosten,
MM. K. K. Smrititirtha, and
Mr. S. C. Roy,

and the election of:—

Mr. L. Bogdanov
as Associate Members of the Society.

The General Secretary stated the grounds on which the recommendation was made.

The following papers were read:—

1. H. K. DEB.—*Dated Coins of Telephos and Maues.*
2. S. L. HORA.—*Rains of Fishes in India, with a Note on their Meteorological Aspects by Dr. S. N. Sen.*

OBITUARY NOTICES.

LT.-COL. JOHN STEPHENSON, C.I.E., F.R.S.

(1871-1933)

The sad news of the sudden death of Lt.-Col. John Stephenson, C.I.E., M.B., Ch.B., F.R.C.S., D.Sc., F.R.S., F.R.S.E., I.M.S. (retd.) on 2nd February, 1933, came as a great shock to his old pupils and friends throughout India.

Colonel Stephenson was born in 1871 at Padiham, Lancashire, and was educated at the Burnley Grammar School and the University of Manchester. In Manchester he had a very distinguished career in Zoology and Medicine. Stephenson after qualifying as a doctor acted for some time as the House Surgeon in the Manchester Royal Infirmary and the London Hospital for the Diseases of the Chest, and in 1895 passed the competitive examination for the Indian Medical Service. For the first five years of his service in India he was on military duty and saw active service with the North-West Frontier Expedition of 1897. He served as a Plague Medical Officer in the Punjab till 1900, and up to 1906 acted as the Civil Surgeon in Rawalpindi, Gujarat, Ambala and other stations in the province. After his return from study leave in 1906 he was selected for the newly created post of the Professor of Biology in the Government College, Lahore, and though originally he was appointed for one year only he continued to occupy this post and later the Principalship of the Government College till he retired from service in 1919. On his retirement he was appointed Lecturer in Zoology in the University of Edinburgh and worked in this capacity till November, 1929, when he moved to London. In London he carried on research in the British Museum of Natural History as an unofficial scientific worker till shortly before his death.

Regarding his appointment as Professor of Biology in 1906 he himself described his qualifications for the post as follows: 'It was generally understood that Captain Stephenson (as he then was) had taken a Science degree, which included Zoology, in his earlier days, and this was perhaps the reason for his selection; it is at any rate safe to say he had forgotten most of the zoology he ever knew, and that at no time was his Botanical equipment more than rudimentary'. Before long, as a result of hard work, he was able to build up a properly

(cxxiii)

equipped laboratory with a good working library and an excellent teaching museum in the Government College. - As a result of his endeavours zoological instruction in Lahore attained a very high standard in a few years and he was able to found a very flourishing school of Zoology in the institution under his charge. Several students from his laboratory, in whom he instilled the faculty of critical work and careful investigation from the very beginning, are now holding influential zoological positions throughout the country and it was solely due to his initiative and interest that a really flourishing school of zoological research was established in Lahore. His tenure of office was marked by conspicuous success as a teacher and his administrative capacity was responsible for making the Government College, Lahore, into a first-rate place of instruction. He took a very active interest in the affairs of the Punjab University, and in addition to serving as the Dean of the Faculty of Science for many years, he acted as the Vice-Chancellor of the Punjab University during the last year of his stay in India.

Stephenson in earlier years had published a few original papers on medical subjects, but his real work as an investigator was in the field of Zoology. Within a few years of his appointment in the Government College, Lahore, he produced a thesis which earned for him the degree of D.Sc. of the London University. His researches in Zoology were concentrated on Oligochaetes and from 1907 onwards till shortly before his death he published a very large series of papers on these worms collected in India and other parts of the world. The results of his systematic work on Indian Oligochaetes for over 16 years were collated in his volume on the Oligochaeta in the 'Fauna of British India' series published in 1923, and since the publication of this work he was recognised as one of the two chief authorities on this group of worms. In 1930 he published a masterly morphological and systematic monograph on the Oligochaetes as a whole; this work clearly shows his extensive knowledge of the structure and classification of the Oligochaetes and a very thorough acquaintance with the literature on the subject. In addition to a detailed critical review of the literature on the Oligochaetes he treated comprehensively in this monograph such important questions as convergence, polyphyletic origin of the various genera and families and the geographical distribution of earthworms. He also worked out the Nemertines of the River Clyde and published several papers on the morphology of earthworms.

Stephenson was a great linguist and before his appointment as professor of Biology in the Government College, Lahore, he had prepared a collated edition of the little-known Persian work, *Hadigatu-l-Haqiqat*, which together with an English translation, was published in the *Bibliothica Indica* series of the Asiatic Society of Bengal. Another Persian work, *Nuzhat-ul-*

Obituary Notices.

CXXV

Qulub, was published some years back by the Royal Asiatic Society of London.

For his work as an administrator and teacher Stephenson was given the title of C.I.E. in June, 1919. The Royal Society of Edinburgh awarded him the Keith Memorial Medal and the Asiatic Society of Bengal the Barclay Memorial Medal in 1925 in recognition of his biological work. He was elected a Fellow of the Royal Society of London in 1930 and was also a Fellow of the Royal Society of Edinburgh. He was appointed Editor of the 'Fauna of British India' series published under the authority of the Secretary of State for India in May, 1928, and since 1931 he worked as the Zoological Secretary of the Linnean Society of London. He joined the Asiatic Society of Bengal as an Ordinary Member in 1900 and was elected a Fellow of the Asiatic Society of Bengal in 1918. Two of his Zoological papers were published in the publications of the Society.

Colonel Stephenson was a brilliant teacher and those who had the privilege of attending his lectures will never forget the care and pains he took in making the subject of his lectures really instructive and interesting. He was a sincere and loyal friend and was ever ready to help in matters relating to education, and more particularly to the advancement of Zoology in India and elsewhere. His extensive circle of friends feel his untimely death as a personal bereavement and extend their sincere and heartfelt condolence to Mrs. Stephenson in her irreparable loss.

BAINI PRASHAD

(Read in the Ordinary Monthly Meeting, 3rd April, 1933.)

LT.-COL. A. W. ALCOCK, C.I.E., F.R.S.

(1859-1933)

The sad and sudden death of Lt.-Col. A. W. Alcock, C.I.E., M.B., LL.D., F.R.S., I.M.S. (Retd.), on March 24, 1933, will be deplored by his large circle of friends and admirers throughout India.

Alcock was educated at Millhill, Blackheath, and Westminster, and after graduating as a Zoologist served for about 2 years as an Assistant Professor of Zoology in the University of Aberdeen under Professor H. A. Nicholson, F.R.S. He passed the competitive examination for the Indian Medical Service and came out as a Lieutenant in 1885 to this country where he had spent several years previously, first as a teacher of Classics in Darjeeling and later as an assistant on one of the plantations in Bihar. He served as a medical officer with the

Punjab Frontier Force from 1886-88, and was then selected for the post of the Surgeon-Naturalist to the Marine Survey of India. In 1892 he served for a short period as the Deputy Sanitary Commissioner, Bengal, but on the retirement of Mr. J. Wood-Mason, Superintendent of the Indian Museum, in 1893, he was appointed to succeed him and served in this capacity till his retirement from service in 1907. He also acted as the Professor of Zoology in the Medical College, Calcutta, during his tenure as the Superintendent of the Indian Museum. In 1895 he accompanied the Pamir Boundary Commission as a Naturalist and did extremely valuable biological work in the little-known areas visited by the Commission. After his retirement from India he worked as a Lecturer in Medical Entomology in the London School of Tropical Medicine and in 1919 was appointed the Professor of Medical Zoology in the University of London. He retired from the latter post in 1924.

Col. Alcock's work as a Zoologist, as a Museum Administrator and his connection with the pioneer literary and scientific society in India—the Asiatic Society of Bengal—deserve special consideration, and in the following paragraphs a short account of his activities in these lines is given.

Reference has already been made to his working as an Assistant Professor of Zoology in the Aberdeen University for about two years after graduation, but it was only after his appointment as the Surgeon-Naturalist to the Marine Survey of India that he began original research work in Zoology. Every year during the monsoon season when the Survey ship 'Investigator' was laid up in the Bombay harbour, Alcock came to Calcutta and worked out, in collaboration with the authorities of the Indian Museum, the zoological collections made by him during the preceding survey season. His first zoological paper published in the 'Journal of the Asiatic Society of Bengal' in 1890, dealt with the peculiarities of the gestation of Indian sharks and rays. During the next two years he extended his observations on this interesting phenomenon, and in collaboration with Wood-Mason published two papers in the 'Proceedings of the Royal Society of London'. Two further papers on the same subject were published during the next two years in the 'Annals and Magazine of Natural History'.

It is impossible to include here a detailed account of his zoological contributions, but it may be noted that up to the time of his retirement in 1907 Alcock had published nearly 50 papers on Marine Zoology. His systematic papers include accounts of Anthozoa, Echinodermata, Brachiopoda, Mollusca, Crustacea and Fishes. Amongst these contributions those on deep-sea fishes and crustacea deserve special mention. The series of papers entitled 'Materials for a Carcinological Fauna

of India' published in the 'Journal of the Asiatic Society of Bengal' from 1895-1900 may be specially considered. These papers in which he critically treated most of the marine families of Brachyurous Crustacea are a rich mine of information and are indispensable to every worker in Carcinology, and particularly to workers on the Indo-Pacific forms. His Catalogues of Decapod Crustacea in the Indian Museum similarly contain very elaborate and carefully drawn up accounts of the rich crustacean fauna of Indian waters. After his retirement Col. Alcock published, in 1910, a very valuable monograph on the Potamonidae, or the fresh-water crabs of India. In addition to the works mentioned above Col. Alcock published a number of papers on Viviparous Fishes, on an Instance of Natural Effect of Warning Colours, on the Toxic Properties of Saliva in certain Colubrine Snakes, on a New Flying Lizard from Assam, an Account of the Reptiles collected by the Afghan Boundary Commission, and on a New Apodous Amphibian from India; in the last paper is included a very learned discussion on the changes in the configuration of the various continents as deduced from the distribution of the limbless Amphibians.

In 1905, Col. Alcock developed a special interest in Entomology and, in collaboration with Capt. J. R. Adie, published a paper on the occurrence of a malaria-carrying *Anopheles* mosquito in Calcutta. On his appointment as Lecturer in Entomology in the London School of Tropical Medicine, Alcock not content with book knowledge only, started studying the different forms of insects which are of interest as disease-carriers, and in 1911 published his monumental work entitled 'Remarks on the Classification of the Culicidae, with particular reference to the Constitution of the Genus *Anopheles*' in the 'Annals and Magazine of Natural History'. About the same time he performed an even greater service to tropical zoology by the publication of his wonderfully conceived and very lucid text-book entitled 'Entomology for Medical Officers'.

As the Superintendent of the Indian Museum, Col. Alcock had to work under very disheartening circumstances, but he carried out reforms of an outstanding nature in the general management of the institution and did very valuable work in connection with the preparation and arrangement of the exhibits in the various public galleries under his charge. The exhibits which he set up in the galleries were mostly prepared with his own hands and are an ample proof of the time and care he bestowed on their preparation. As the Superintendent of the Indian Museum he tried to improve the administration of the Museum as a whole and I cannot do better than quote what his successor, the late Dr. Annandale, wrote regarding the condition in which he left the Trustees' office on his retirement: 'The admirable organization of his office, which

enabled his successor to take up the threads of routine mechanically, is another matter for which it is impossible to be too grateful: although changes necessarily take place as the Museum grows and develops, the ground-work will always be that constructed by Col. Alcock, too often without recognition, and in spite of obstacles of which nothing was known beyond the Museum walls.' To popularize the Museum and make it possible for the lay public to understand the exhibits Col. Alcock wrote a series of very handy and interesting guide-books. These guide-books and the 'Naturalist in Indian Seas' published in 1902 are outstanding examples of Col. Alcock's erudition and perspicuity, while the literary style of these books 'in which the strong infusion of Shakespeare and other Elizabethan authors is never pedantic, never frivolous, and never dull', adds to their charm.

No account of Col. Alcock's zoological work in India will be complete without a reference to his connection with the Asiatic Society of Bengal. He joined the Society in 1888 and continued as an active member till 1906 when he left India on leave preparatory to retirement. He was elected the Natural History Secretary of the Society in 1894, General Secretary in 1895, Vice-President in February, 1901, and in 1911 was elected as an Honorary Fellow.

For his researches on the marine zoology of India he received the Honorary degree of LL.D. from the University of Aberdeen in 1904, and was awarded the Barclay Memorial Medal by the Asiatic Society of Bengal in 1907. He was elected a Fellow of the Royal Society of London in 1901, and was a corresponding member of the Zoological Society of London, and of the Netherlands Zoological Society and an Honorary Member of the California Academy of Sciences, Philadelphia. His services in the Indian Museum were recognized in 1903 by the grant of the title of C.I.E.

BAINI PRASHAD

(Read in the Ordinary Monthly Meeting, 1st May, 1933.)

SIR JEEVANJEE JAMSHEDJI MODI.

(1854-1933)

The death of Shams-ul-Ulama Sir Jeevanjee Jamshedji Modi, Kt., C.I.E., Ph.D., LL.D., J.P., the famous Parsee savant, at Bombay, on the 28th March, 1933, has removed from the ranks of oriental scholars and antiquarians a devoted

worker who spent a long and arduous life-time in multifarious researches in Asiatic history, archæology, comparative religion and anthropology.

Born in 1854, in the priestly class, he received a sound ecclesiastical education in a Zoroastrian Madrasa before matriculating in 1872. While assisting his father in the family profession, he entered the University of Bombay and graduated from the Elphinstone College in 1877; long before this, however, Jeevanjee had begun life as an officiating priest at one of the endowed Agiary temples at Colaba, Bombay, succeeding his deceased father in these duties at the tender age of 17. The duties of traditional priesthood, however, did not absorb him and he threw himself with vigour into various cultural pursuits, beginning with a sound study of Persian and Avestan philology, questions of ethnology, folk-lore and general literature, subjects on which in later life he was destined to become a reputed authority. Soon after 1880, he began to publish the fruits of his study in essays, memoranda and short notices in various journals in different parts of the world and in public lectures under the auspices of various associations of Bombay, such as the Framjee Cowasji Institute, the Bombay branch of the Royal Asiatic Society, the Anthropological Society, the Dnyan Prasarak Sabha, the French Literary Circle, etc. In 1887, he was nominated a Fellow of the Bombay University and in 1893 he was awarded the title of Shams-ul-Ulama. In the same year he was appointed to the onerous and responsible post of Secretary to the Parsee Panchayat, a position which he retained for 38 years. Among the duties of the Panchayat Trustees is the administration of religious and charitable endowments for communal benefits, these funds aggregating to several crores of rupees. In 1899, Dr. J. J. Modi attended the 8th Oriental Conference, held at Stockholm as a delegate from India, and in the same year he was invited to lecture before the French Academy and the Asiatic Society of Paris. For his researches in Asiatic history and antiquities he was rewarded by French, Belgian, Hungarian and German Universities by honorary Doctorates, or by other means. The studies which won him a world-wide recognition as a foremost authority, were the origins, literature and teaching of Zoroastrianism. Dr. Modi had a prominent share in promoting the Bhandarkar Oriental Research Institute at Poona and he was the most important collaborator of the Cama Oriental Institute at Bombay. Since 1923 he was a Fellow of the B.B. Royal Asiatic Society and in 1929-30 its elected President. The Asiatic Society of Bengal elected him an Honorary Fellow in 1931. His long and continuous labours in the advancement of Oriental learning were rewarded by the Bombay University by the conferment of the honorary degree of LL.D. in 1930. In 1917, he was made a C.I.E. and he was

cxxx

Proceedings A.S.B. for 1933.

knighted in 1930. He was an Officier d'Académie and Chevalier of the Legion d'Honneur (France, 1925).

Sir Jeevanjee was an indefatigable traveller in furtherance of his various researches, having traversed many parts of Asia and Europe. He would undertake long and arduous journeys on foot, away from the beaten tracks, in search of a relic, a monument, or a manuscript, and cheerfully endured the hardships incidental to such travel. Once he walked a trail of 100 miles in order to provide the only conveyance that could be got to his cook. Sir J. J. Modi throughout his life was a man of extreme simplicity. His modesty was exemplary; he never sought the many honours that were showered upon him in later life, and it is well known that he would request Government or the other donors to send their diplomas or decorations to him privately rather than award them in public receptions or Durbars. Choosing the cloister of his modest home rather than the public stage, and the open fields of nature rather than well-appointed museums or libraries, Sir Jeevanjee has, during his long life of 79 years, with the burden of an exacting office on his shoulders, considerably advanced the cause of learning and added a brilliant page to the records of Indian scholarship. Dr. Modi's published papers number over 150. The following are among the more noteworthy of his contributions :—

'Asiatic Papers', in 3 Parts.

'Anthropological Papers', in 4 Parts.

'Dante Papers.'

'Memorial Papers.'

Anquetil Du Perron and Dastur Darab.

A Glimpse into the Work of the B.B. Royal Asiatic Society during the last 100 years from a Parsee point of view.

Education among the Ancient Iranians.

La Visite d'un Parsi a la Ville de Constantinople.

Jamaspi (Pahlavi, Pazand and Persian texts, with translations).

The Parsees at the Court of Akbar and Dastur Meherji Rana.

IN GUJARATI.

'Iranian Essays', in 3 Parts.

The Social Life Geography and Articles of Faith of Avesta times.

Jamshed, Hom and Fire.

Mithra and the Feast of Mithras.

Lectures before the Dnyan Prasarak Society, in 4 Parts.

History of the Zoroastrian Religion.

Ancient History of Iran.

Peshdadian Dynasty of Iran.

Obituary Notices.

cxxxi

Kyanian Dynasty of Iran.
The Ancient Iranians, according to Herodotus and Strabo,
compared with the Avesta and other Books.
Bundehesh, Pahlavi Translations.
Episodes from the Shah-Nameh, in 2 Parts.
Heroines of the Shah-Nameh.

D. N. WADIA

*(Read by the General Secretary in the Ordinary Monthly Meeting,
4th December, 1933.)*



**PROCEEDINGS OF THE MEDICAL SECTION
MEETINGS, 1933.**

No meeting of the Medical Section was held during the year.

(cxxxii)

NOTICE.

The *Journal and Proceedings* of the Asiatic Society of Bengal, New Series, is a continuation of the following three periodicals published by the Society :

Asiatic Researches, I-XX, 1788-1839.

Journal of the Asiatic Society of Bengal, I-LXXIII, 1832-1904.

Proceedings of the Asiatic Society of Bengal, I-XL, 1865-1904.

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Memoirs of the Asiatic Society of Bengal, since 1905.

Bibliotheca Indica, a series of Oriental Works, since 1849.

Proceedings of the Indian Science Congress, since 1914.

Catalogues of Manuscripts.

Numismatic Supplements.

Separate reprints of single articles in the *Journal and Proceedings*.

Miscellaneous publications.

The publications, information about them, and price lists giving details, are obtainable, on application, from the Society or its Agents.

A number of complete volumes or loose numbers of the older periodicals of the Society are still available for sale.

Revised prices loose numbers "*Journal and Proceedings*".

All previous prices as printed on the issues of back numbers of the "*Journal and Proceedings*" of the Asiatic Society of Bengal have been cancelled from May, 1923.

Loose numbers will in future, until further notice, be sold at the fixed rate of six annas per unit.

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Orders for books should be accompanied by a full name and address, legibly written, and should be sent on a separate sheet of paper containing no other communication.

In India books are supplied by V.-P.P.

CONTENTS.

	<i>Page</i>
1. <i>Proceedings, Annual Meeting, 1934</i> ..	v
2. <i>Abstract Statement of Receipts and Disbursements, 1933.</i>	xxix
3. <i>Abstract Proceedings Council, 1933</i> ..	lv
4. <i>List of Patrons, Officers, Council Members, Members, Fellows, and Medallists, 1933.</i>	lxxiii
5. <i>Proceedings, Ordinary Monthly Meetings, 1933</i> ..	cix
6. <i>Obituary Notices</i>	cxxxiii
7. <i>Proceedings, Medical Section Meetings, 1933</i> ..	cxxxvii

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1935

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- (b) To propose and second candidates for Ordinary Membership.
- (c) To introduce visitors at the Ordinary General Meetings and to the grounds and public rooms of the Society during the hours they are open to members.
- (d) To have personal access to the Library and other public rooms of the Society, and to examine its collections.
- (e) To take-out books, plates, and manuscripts from the Library.
- (f) To receive *gratis* copies of the *Journal and Proceedings and Memoirs* of the Society.
- (g) To fill any office in the Society on being duly elected thereto.

Numismatic Supplement for 1934

[Journal and Proceedings of the Asiatic Society of Bengal]

Numismatic Supplement No. XLV

[for 1934]

Articles 317-327

CONTENTS

	<i>Page</i>
317. Classification and significance of the Symbols on the Silver Punch-marked Coins of Ancient India	5
By Durgā Prasād.	
318. Observations on some Āndhra Coins	61
By M. F. C. Martin.	
319. Some New Dates and Varieties of the Coinage of the Sultāns of Madura	63
By Shamsu-d-dīn Ahmad.	
320. Some Copper Coins of Janjira	71
By R. G. Gyāni.	
321. A Coin of the 'Abbāsids found at Pahārpur, Bengal ..	75
By K. N. Dikshit.	
322. A new Kidara Chief	77
By Prayāg Dayāl.	
323. The Danish Coins of Tranquebar	79
By H. Heras, S.J.	
324. Some rare Mughal Coins in the State Museum, Haidarābād (Deccan)	87
By Khwāja M. Ahmad.	
325. Some new Mint Towns of the Sultans of Gujarāt ..	93
By C. R. Singhal.	
326. Catalogue of Coins in the Punjab Museum, Vol. III. Coins of Nādir Shāh and the Durrāni Dynasty, by R. B. Whitehead, I.C.S. (Retd.)—A Review	99
By S. H. Hodivālā.	
327. Three rare Kushan Gold Coins	107
By Ajit Ghose.	

(3 N.)

NUMISMATIC SUPPLEMENT No. XLV

ARTICLES 317-327

*Continued from 'Journal and Proceedings', Vol. XXIX,
New Series, No. 3.*

317. CLASSIFICATION AND SIGNIFICANCE OF THE SYMBOLS ON
THE SILVER PUNCH-MARKED COINS OF ANCIENT INDIA.

Introduction.

It is not a matter of satisfaction from the numismatic point of view, that comparatively little attention has been paid to the silver punch-marked coins of India, the DHARAṆA, or PURĀṆA,¹ also designated as PAṆA,² which are available in large numbers throughout the country including Afghanistan.

A brief survey of the contributions on the subject by various scholars would not be out of place here. The numismatists who paid attention to the punch-marked coins, were Mr. Thomas, Sir A. Cunningham, Prof. Wilson, Mr. Rodgers, Mr. W. Theobald, Mr. W. Elliot, Dr. V. Smith, Dr. Spooner, Dr. Bhandarkar, and Mr. Walsh.

Sir A. Cunningham was the first to establish them as the indigenous ancient coins of this country. In his *Coins of Ancient India* he has clearly shown that the ancient Hindus had their own coining system, dislodging the previous incorrect belief of some numismatists and scholars, that the Indians borrowed the art of coining from the ancient Greeks, who a century after Alexander the Great came to India, and established their rule over the N.W. parts of the country, in the 2nd century B.C. Though Cunningham has very carefully determined their standard weight in Raktikās (Rattis) and grains, and identified the silver punch-marked coins (the *signati argenti* of the Greek historian, Quintus Curtius) with the ancient Dharāṇa or Purāṇa, the silver Karshāpaṇa, or Kāhāpaṇa of the Sanskrit and Pāli texts and classics (to which should now be added the silver 'PAṆA' of Kauṭilya as well); and noticed that the symbols were stamped by separate punches on the coins, yet he did not classify them according to the grouping of figures punched on them. But he could roughly fix the limit of the period of minting and currency of these silver punch-marked coins, between 600 and 200 B.C. He also noticed that some worn out punch-marked coins were found mixed along with the silver

¹ Manu.

² Kauṭilya.

coins of the Indo-Greeks of the 2nd century B.C. which were fresh in appearance, and came to the safe conclusion, that the said punch-marked coins must have been manufactured at least about a century before the Indo-Greek coins, in other words in the 3rd century B.C. He also discovered a few much worn silver coins¹ from the deposit at the foot of Vajrāsana, or throne of Buddha, in the temple of Mahabodhi, at Buddha Gaya, which was made about 150 A.D. during the reign of Huvishka, thus limiting the period of their circulation as late as the middle of the 2nd century A.D. In another place (C.A.I., p. 43) he has mentioned that they were current in the time of Buddha, in the 6th century B.C., and further stated that '*I see no difficulty in thinking that they might mount as high as 1000 B.C. They certainly belong to the very infancy of coinage, the only money that could have preceded them would have been blank pieces of weighed silver.*' But Dr. Vincent Smith did not agree with him on this point about the very early age of the silver punch-marked coins, but accepted their age of 300 B.C., on the data then available. Data now available prove that Sir Alexander Cunningham was not far of the mark.

It may be pointed out that so far no distinction was noted between the different types of silver punch-marked coins of different periods. The coins which were found mixed with the Indo-Greek coins were of the period of about the 3rd century B.C. It should be noted that there have been discovered different types of silver punch-marked coins which are actually of a much earlier period, as they have a distinct archaic appearance, and are of a crude, thin, broad and unshapely fabric, with bold simple symbols, which undoubtedly led Sir Cunningham to think of their very ancient age. So far only three different types of silver punch-marked coins have been published and described by several scholars. The writer of this article has had the fortune of acquiring and studying seven different types of silver coins, four of which have not been published as yet, but in this thesis he has described with illustrations the other four types which remained unpublished. A set of them is in the Lucknow Museum, and the remaining 3 are in his own cabinet; on the grounds described elsewhere in this thesis, the punch-marked coins could be ascribed to three different periods and have been tentatively described as coins of the Early, the Middle, and the Later periods, none being later than the end of the 3rd or the beginning of the 2nd century B.C.; the earliest may be as old as 8th century B.C.

The scholar who specially paid attention to the symbols found on the Indian punch-marked coins, collected and illustrated them with an attempt to interpret and describe them was

¹ One of the coins is illustrated in C.A.I., Pl. I, No. 15, described on page 55.

1934]

Numismatic Supplement No. XLV

N. 7

Mr. W. Theobald, undoubtedly the pioneer in this work. But with due appreciation of his elaborate work, and contribution to this particular branch of Indian numismatics, it would not be too much to say that he failed in many places to make out the actual symbols correctly, as is evident from his own revised articles published in the *Journal of the Asiatic Society of Bengal*, 1901, Vol. LXX, Part I and Vol. LIX of 1890, Part I. In this first article he included the symbols of the copper punch-marked coins of Eran, of later dates, in several cases he could not find the complete symbol, but incorrectly described different parts of the same figure as different figures, and counted them as separate symbols, even in his revised second article he could not eliminate all the inaccuracies, but added a number of new symbols by mere description without illustrating them. He did not attempt any classification of the coins according to their symbol-groups, fabric, and weight, which is the clue to differentiate one type from another. His discovery about the similarity of symbols found on the punch-marked coins of Ancient India to some of the ancient symbols found on the early stones of Europe is really remarkable and important from the historical point of view.

The next scholar who attempted to fix the period of currency of the punch-marked coins was Dr. Bhandarkar,¹ but his conclusions were all based on the study of the copper punch-marked coins of Besnagar of later period, and are not wholly applicable to the coins of very early periods.

Dr. Spooner² also described and published with illustrations some of the silver punch-marked coins, which he obtained from the vicinity of Taxila the ancient Taksha-Silā of the Hindus; undoubtedly he was the first to notice the grouping arrangement of symbols on the coins, but was led to believe wrongly that the symbols were all Buddhistic, which I showed to be erroneous in my previous thesis on the silver punch-marked coins of ancient India,³ a paper read at the All-India Numismatic Society's meeting held at Delhi in 1931. Professor R. D. Banerji, the discoverer of Mohenjodaro also described a hoard which was presented to the Asiatic Society of Bengal by the Ameer of Afghanistan. His description⁴ did not enlighten us on the subject, he could not make out the symbols accurately, and naturally so, as the coins were of smaller size and much obliterated, almost all the symbols were found superimposed, a mere jumble of figures most difficult to decipher.

Dr. V. Smith, who very ably prepared the catalogue of Indian coins in the Calcutta Museum, assigning them their proper eras and periods also described the symbols of the

¹ *Carmichael Lectures*, 1921, pp. 76 ff.

² A.S.R., 1905-06, p. 150.

³ A booklet published privately by the author.

⁴ NS, XIII, (76), 1910.

silver punch-marked coins in a separate chapter, but from the brief description of the symbols it appears that he did not pay much attention to them, and could not throw any light on the subject. Mr. Walsh, President of the Council of the Bihar and Orissa Research Society (1919) was the last scholar who contributed something substantial towards the subject. He elaborately described two different hoards of silver punch-marked coins, of two different types, found in the city of Patna and Bhagalpur District, in the province of Bihar. His observations were published in the *Journal of the Bihar and Orissa Research Society*, 1919, Vol. V, Part I (the Golakhpur and Ghoroghat hoards). He noticed that generally there were 5 symbols on the obverse side of the coins grouped methodically, which he classified scientifically; he also found that the Golakhpur hoard coins were quite different from those previously published, and considered the coins to be of an early period, but he could not fix their exact time.

In this thesis attempt has been made to collect, illustrate, and describe as far as practicable all the symbols which were seen complete on well-preserved silver coins, which could be ascertained by a comparative study of over 4,000 silver punch-marked coins from a dozen different hoards kept in different Indian Museums, private collections of Mr. Srinath Sāh of Benares, who obtained them from Ahraura, District Mirzapur, and Captain M. F. C. Martin, R.E., President of the Numismatic Society of India, 1929, who obtained them from Swat, Hasanabdal, Kosam, Mathurā, and other places, to all of whom my thanks are due, and the author's own collection. Attempt has also been made to revise the list of symbols found on the silver punch-marked coins illustrated and described by Mr. W. Theobald in the *J.A.S.B.*, in Vol. LIX, 1890, and Vol. LXX of 1901, by carefully copying the figures from well-preserved coins, for the sake of accurate and scientific classification of the coins according to the symbol-groups punched on them, which would be actually helpful in differentiating the various types of different periods and localities, thus providing a key to ascertain the period in which they were minted for currency. The author did not leave the work of drawing of symbols to other hands, but undertook to do himself with great care, as it needed definite accuracy. The drawings of the symbols are made black as they would appear if the raised parts of the punched coins be coated with blacking; the figures are almost all drawn to the size seen on the coins. Out of 564 illustrated figures some of which are really variations of the same symbols, only half a dozen figures are doubtful. On comparison of shapes, weights, and symbol-groups of the coins, as studied by the author, they are found to be of six different types, there may be more but they are not yet published, nor seen by the author up to the time of writing of this thesis. As stated before only 3 different types

1934]

Numismatic Supplement No. XLV

N. 9

have been published but the author could secure coins of half a dozen different types of two different standard weights both known in the early Sanskrit literature which seem to be of different periods, ranging from 800 B.C. or more down to the second or first century B.C. The correct interpretation of the symbols is expected to open a new vista for researches in the history of ancient Hindu India. In this thesis endeavour is made to bring out some new observations on the subject. The author is, of course, open to correction and would welcome scholarly criticism, as he is well aware of the soft ground on which he is treading. The most important discovery made by the study of the symbols of the punch-marked coins, is their resemblance to the figures and the pictographs found on the MOHENJO-DARO seals. Some 42 symbols have been selected, 34 of which are exactly similar, and the remaining 8 have close resemblance to them, as illustrated on Pls. XXVIII and XXIX, thus showing a connecting link between the period of the INDUS VALLEY civilization and the period during which the silver punch-marked coins were manufactured for currency.

This booklet has been divided into 3 chapters, the first chapter deals with the description of the three different types of unpublished silver punch-marked coins with illustrations; the second contains a description of some 564 symbols collected and illustrated from a large number of well preserved coins by the author, most of the MUDRĀS (symbols) described in the SANSKRIT texts of the early and medieval periods, with their technical names resemble them. The third chapter contains notes on the observations of the methodical grouping system of the symbols on the silver punch-marked coins of different periods and localities, with illustrations of over two hundred and twenty-five coins and their different grouping arrangements of symbols, of which 180 coins are in the author's own cabinet. The essay has thirty-two plates illustrated on 30 full pages.

I. A BRIEF DESCRIPTION OF THIRTEEN UNPUBLISHED EARLY SILVER PUNCH-MARKED COINS NOW IN THE CABINET OF PROVINCIAL MUSEUM, LUCKNOW.

While prosecuting my studies of the silver punch-marked coins, 13 unusually big coins, rather the biggest I had ever seen, were noticed well kept in a cabinet in the Museum at Lucknow, thanks to the Curator, RaiBahadur Prayag Dayal, who permitted me to handle the coins for study and copying the symbols punched on them. Unfortunately there was no record of their provenance in the Museum, most probably they were obtained from Western U.P.¹ The coins have a very archaic

¹ Twenty-five Coins of similar fabrication were obtained by the author from Mathurā. See Plate XXXI.

10 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

appearance and looked dirty grey, but on cleaning they were found to be beautifully preserved coins, as if very little used, bearing no signs of wear and tear. All the coins are thin broad pieces of round or elliptical shape, the biggest being 1.25" × .9", the smallest .9" × .85" with an average weight of 42 grains, the heaviest being 43.8, and the lightest 40 grains, hence it can be inferred that their actual weight was 24 Raktikās of early days. As the coins looked fresh without any sign of much use, it cannot be said that they have lost as much as 14 or 17 grains, the standard weight of silver punch-marked coins being 32 Raktikās according to MANU¹ or over 57.6 grains according to Cunningham. It may be inferred that the coins are $\frac{3}{4}$ of a Purāṇa or Dharāṇa, but as there is no mention of $\frac{3}{4}$ fraction, except a half, a fourth, and an eighth² by Manu or Kautilya, they seem to be Purāṇas of 24 Raktikā standard weight of about 44 grains; this theory of a lighter standard-weight of 24 Raktikās silver-coins is supported by early Sanskrit astronomical texts. COLEBROOKE in his article on *Indian Weights and Measures*, published in the *Transactions* of the Asiatic Society of Bengal in 1801, page 95, has said that GOPĀLA BHATṬA, an early author mentions that from the ancient astronomical books it is found that a Dharāṇa was of 24 Raktikās, and he has given a table of weight as follows :—

2 Yavas (barleys)=1 Guñjā. 3 Guñjās=1 Balla. 8 Ballas=1 Dharāṇa. As 2 barleys are equal to 1 Guñjā or Raktikās, 1 Dharāṇa contains 24 Raktikās or Rattis. It is clear from this that either at some period or locality silver coins of 24 Raktikās standard weight were current. It may be that at some period before MANU the Dharāṇas were of 24 Raktikās though in his time they were of 32 Rattis. The term Purāṇa used by MANU may refer to these lighter coins, of earlier period; Sir A. Cunningham, in his *Coins of Ancient India* on page 47, writes 'The Kārshāpaṇa was also called DHARĀṆA, probably meaning a handful of 16 copper Paṇas, from DHRI "to hold". But a more common name was PURĀṆA, or "the old", which could only have been imposed upon it after the Greek occupation of the Punjab,' which is about the middle of the 2nd century B.C., but on page 20 he said, 'In the Hindu books they are called PURĀṆA, or OLD, a title which vouches for their antiquity. They are mentioned by MANU and PĀNINI, both anterior to Alexander'. The above two different statements of Cunningham

¹ Manusmṛiti, Chapter 8, Śloka 135 and 136—

दे कण्ठले समधृते विज्ञेयो रौप्यमापकः ॥

ते षोडश स्यादरणं पुराणस्यैव राजतः ।

² Kautilya's Arthaśāstra, Book II, Chapter 12, Śloka 27—

लक्षणाध्यक्षतुर्भागताघं रूप्यरूपं तीक्ष्णत्रपुसीसाञ्जनानामन्यतमं माषबीजयुतं कारयेत् पणमर्धपणं पादमष्टभागमिति ॥

are contradictory ; if he places MANU, before Alexander in the last quarter of the 4th century B.C., his explanation of the name PURĀṆA as used by Manu, after the Greek occupation of the Punjab, in comparison of their coinage, falls short. The author thinks that the word PURĀṆA was used by Manu as he knew the earlier coins of his time which were of a different fabrication and type—thin and broad, or of a lighter standard weight, just as we do now-a-days call the later Moghal coins as *Purānā Rupia*.

It may be pointed out here that these are not the only coins of lighter standard weight of 24 Rattis, there are 20 other silver punch-marked coins in my cabinet of a different type and archaic appearance of 24 Rattis standard weight (see Pl. VI).

Another noticeable feature of these early coins is, that they all bear only 4 bold and big symbols on their obverse side, rather crudely designed, quite unlike the ordinary silver punch-marked coins which bear 5 symbols of finer execution. On their reverse side they have smaller symbols of a simpler design from 3 to 14 in number (see Pls. I, II, III, and the Supplementary Pl. XXXI). Some of them are so thickly punched on their reverse side that they have assumed a saucer shape, the concavity is towards the side on which the smaller symbols were punched, this being done as usual with the punch-marked coins, after the bigger symbols were impressed, and hence the bigger symbols on the obverse side are very much flattened and distorted. The term Obverse is used here in its literal sense, it is the side on which its chief figures are punched. The bigger symbols are punched in groups of four forming a *methodical series*—a conspicuous feature of all the punch-marked coins of different types, indicating a systematically *evolved stage* of the coinage of the early Hindu period. As stated before almost all the symbols on these coins are of a simple nature on both sides, and may be called elementary symbols formed by simple curves and lines, or a combination of 2, 3, or 4 simple figures of the *same kind*, arranged artistically. The symbols found on the obverse side of the later thicker, square, and circular silver punch-marked coins, which are found in abundance throughout India, are generally of a more complicated nature, composed of two, three, or more *different* simple symbols, as will be evident on looking at the Pls. IX to XXI, for example the figures of the groups in the third columns throughout are composed of three different *simple* or *elementary* symbols found on the early coins illustrated on Pls. I, II, and III, in the fourth columns. But on the reverse side of these later coins, the symbols are of simple form like those on the said early coins, but they are smaller in size of finer and better execution. As stated before these 13 coins are very thin and broad, a fact which was also noted by Cunningham in his *Coins of Ancient India*, where he has stated that coins of thin and broad fabrication are of early

12 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

period, he also mentioned that silver was imported in large quantities in thin beaten plates from Tarshish, and gold was taken in exchange from Ophir, the Saberia of Ptolemy, the SINDHU-SAUVIRA of ancient India. The coins are all of alloyed silver, which on analysis is found to contain, silver 75 per cent., copper 24.6 per cent. with trace of iron and lead .4 per cent.

A notable fact about these early symbols is, that a large number of them can be reconciled with the later MUDRĀS or VIJA symbols mentioned in the Sanskrit texts of early and medieval periods, which the author has dealt with in the second chapter of this thesis, with illustrations.

A BRIEF DESCRIPTION OF TWENTY UNPUBLISHED SILVER
PUNCH-MARKED COINS OF ARCHAIC TYPE IN THE
AUTHOR'S CABINET.

Some 20 crudely formed silver coins (see Pl. VI) were obtained from Lucknow about 5 years ago. They are irregularly formed rectangular and round in shape, of dirty grey colour (before cleaning), their find-spot could not be traced, as they were purchased from a dealer. On chemical analysis they were found to contain 75 parts of silver, and about 25 parts of copper, with traces of other impurities. The coins appear somewhat worn, their average weight being 40.3 grains or 21.3 Rattis, the heaviest is 42, and the lightest 37 grains or 20 Rattis, only 6 of them are round but the rest are rectangular or square, crudely shaped, with one or two corners cut to regulate their weight, of sizes varying from .87" x .56" to .81" x .5". The coins are also of the same average weight rather a little less than the coins of Lucknow Museum described before; there is no reason to believe that these coins have lost more than 16 grains in weight, if they were of 32 Ratti standard weight, as all the symbols are very clearly visible, without an indication of much use. They seem to be Dharāṇas or Purāṇas of 24 Rattis weight. These coins have also four bold and crude symbols on their obverse, but on their reverse side they bear from 1 to 4 smaller simple symbols, only a few are blank on their reverse, with anvil marks. The symbols are all punched in a methodical group, forming a series, five of which could be recognized in such a small lot, as will be evident from Pl. VI. The first two figures in column 3, a triskelis and the so-called Taurine symbol placed in a shield-like frame, are conspicuously common on all the 20 coins, but the third and the fourth figures are changed, thus forming a series of two sub-classes with five different groups of 4 symbols. These coins having only four symbols on their obverse of a crude and bold design, and being of 24 Rattis standard weight come under the category of early punch-marked coins. All the symbols found on these coins, as well as of the Lucknow Museum

1934]

Numismatic Supplement No. XLV

N. 13

coins, together with the symbols seen on the Golakhpur coins are illustrated on Pls. XXII, XXIII, and XXIV, and are described in the second chapter of the thesis. The symbols on the Obverse side of the coins are marked with asterisks to differentiate them from those seen on the Reverse side, as both of them are illustrated together on the same three plates.

A BRIEF DESCRIPTION OF A THIRD VARIETY OF UNPUBLISHED SILVER COINS WHICH ARE IN THE AUTHOR'S CABINET.

Another type of coins quite different in size and fabrication are the half Dharaṇas or Purāṇas, of two different kinds, thin and thick pieces of small size. They are 10 in number, all halves of 32 Ratti Purāṇas. They bear only one bold symbol on one side, owing to their very small size; on the other side there are from 2 to 11 small symbols, which being punched afterwards caused the flattening of the obverse symbols; the coins are Ardhā Kārshāpaṇas weighing on average, 14 Rattis or 25·2 grains, having lost 3·4 grains by wear and tear; they seem to be of two different types, the thinner broad pieces bear more symbols of a different design than the thicker coins of smaller size on their reverse, as they have single symbols on their obverse side, they cannot be classified on group system.

There is also a *Dvi-pana*, or DOUBLE PURĀṆA of silver in the cabinet, of 32 Rattis standard-weight, a rare piece. It is a thick rectangular coin bearing 13 symbols on one side only, the other side bearing anvil marks, and though the coin is a thicker piece, it has assumed a saucer shape owing to as much as 13 punching of figures, its weight is 58·75 Rattis or 105·75 grains, having lost 5·25 Rattis or 7·45 grains by usage. The symbols on it resemble those found on the Lucknow Museum coins. It is illustrated on Pl. VII.¹

A BRIEF DESCRIPTION OF THE GOLAKHPUR HOARD COINS OF THE PATNA MUSEUM.

Another set of early coins, really a connecting link between the early and the middle period coins, are known as the Golakhpur hoard, described and published by Mr. Walsh in the *Journal of Bihar and Orissa Research Society* of 1919, Vol. I, Part I. These coins were found from 15 feet below the surface in an earthen *ghārā* in the city of Patna buried in the sandy bank of the Ganges in the Mohalla of Golakhpur, whence the name of the hoard. Mr. Walsh could classify these coins according to the grouping of symbols but he did not illustrate the group-figures which the author has done in this thesis, see Pls. IV and V.

¹ The 3 plates VI, VII, and VIII, are printed together on the same page.

14 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

It will be seen from the illustrations that there are generally five symbols on the obverse side of the coins, which are 107 in number; and though 16 of them bear 6 or 7 symbols on their obverse, they do not interfere with their grouping arrangement of five symbols. These extra symbols which are also illustrated in column 4 of the plates, seem to be smaller reverse symbols punched by mistake on the obverse side, the symbols on reverse side are also shown in the 5th column. It may be seen from the illustrations, that the first 2 figures are found on all the coins, but the 3rd, 4th, and 5th symbols are changed, thus forming different groups of five symbols in a series. In all there are 34 groups of 5 symbols each, out of one hundred and seven coins, as illustrated in the said journal. The system adopted by the author for the classification of coins on the scientific basis of group-symbols in this thesis is described in the 3rd Chapter. On analysis the coin was found to contain Silver 82 per cent., Copper 15 per cent., and Iron, Lead and other impurities 3 per cent. The coins are very brittle, thin and broad.

II. DESCRIPTION OF SYMBOLS FOUND ON THE DHARAṆAS OR PURAṆAS OF ANCIENT HINDU INDIA.

This chapter has been divided into two parts, the first one deals with the symbols seen on the silver punch-marked coins which in the opinion of the author are of an early period, which have been collected and illustrated by copying the symbols directly from the best preserved coins. These symbols are simple and elementary, of crude delineation, numbering over 238, illustrated on Pls. XXII, XXIII, and XXIV.

Undoubtedly some of them are different variations of the same symbols, in form and size, and they should not be counted as different ones, although they are numbered on the plates in the serial order, actually the number of different symbols on the 3 plates is one hundred and seventy-six. The figures on the plates are drawn entirely black, as they would appear if the raised parts of the coins were coated with blacking, this was done to give a clearer impression to the eyes, and they are drawn to the size as are seen on the coins. This illustrated list of symbols would not only be helpful to the collectors of such coins for prosecuting their studies, but would open a new field for their correct interpretation, which is expected to reveal many new facts bearing on the ancient history of Hindu India. The second part deals with the symbols found on the coins which are *available throughout India*, and are of a better and finer execution, and in the opinion of the author are of the later period.

The number of symbols so far collected by the author from such coins and illustrated, is one hundred and eighty-two, on Pls. XXVI and XXVII, out of which 15 are duplicate

variations, thus the number is reduced to 167. The symbols found on the reverse side of these coins which are generally very small, are shown separately on Pl. XXV. These small symbols are most difficult to decipher, as they are punched very lightly on the back which is generally worn out, making these reverse symbols nearly invisible. One hundred and seventy-four small symbols have been collected, most of which are similar to the symbols found on the early coins, illustrated on Pls. XXII, XXIII, and XXIV, and out of these 174 symbols only 64 are such as are not illustrated on the other plates. In this way the actual total number of different symbols seen on both the sides of the later period coins which could be collected, comes to two hundred and thirty-one, thus giving the grand total of FOUR HUNDRED AND SEVEN different symbols, found on six different types of silver punch-marked coins.¹ Undoubtedly many more are expected to be added to the list.

The chief notable feature of the symbols found on the obverse side of the middle and later period coins, is their complex design. Most of the symbols are composed of two or three *different simple symbols* generally seen on the early coins, artistically arranged; for example in Fig. 28 of Pl. XXVI, it will be seen that the symbol is formed by the symmetrical combination of three *various simple symbols* found on the early coins, viz., Figs. 4 and 16 of Pl. XXII, and the Fig. 107 of Pl. XXIII. In this way a large number of symbols will be found on analysis to be composed of two, three, or four various simple symbols, all known to exist on earlier punch-marked coins. The later symbols evolved out of the early simple ones, and there came into existence a sort of *Mudrā*² *Lipi*, as called in later times.

Another special feature which differentiates and separates the coins of the Middle and Later periods from those of the early period is that out of 155 symbols illustrated on Pls. XXVI and XXVII, there are less than a dozen symbols which may be said to be similar to those found on the early coins except the complex symbols in which the simple symbols are their component parts. The only symbols found on the obverse of the middle and later period coins which may be said to be similar to the symbols of the early period coins are, Figs. 1, 2, 29, 32, 55 of Pl. XXVI, and Figs. 74, 76, 88, 97, 115, and 118 of Pl. XXVII, which are similar to the Fig. 19 of Pl. XXII; Figs. 89, 128, 124, 137, 155, and 153 of Pl. XXIII; Fig. 7 of Pl. XXII;

¹ Early punch-marked coin symbols, found on their *Obverse* and *Reverse* sides are all illustrated together on Pls. XXII, XXIII, and XXIV, but the *Obverse* symbols are marked with Asterisks.

² There were 5 kinds of *Lipis* as mentioned in *Śabdakalpadrūma*:—
'Mudrā-lipih Śilpa-lipir lipir lekhanī-sambhavāḥ | Guṇḍikā-ghuṇa-sambhūtā
lipih pañchadhā smṛtāḥ || See Dr. Hirananda Sastri's Presidential Address,
6th Oriental Conference, 1930, Archæological Section.

16 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

Fig. 108 of Pl. XXIII ; Fig. 51 of Pl. XXII ; and Fig. 92 of Pl. XXIII, respectively.

PART I. THE MUDRĀS (SYMBOLS) DESCRIBED IN THE SANSKRIT
TEXTS OF THE MEDIEVAL PERIOD RECONCILABLE WITH
THE SIMPLE SYMBOLS ON THE EARLY SILVER
PUNCH-MARKED COINS.

It is a curious fact, that in the Sanskrit texts of the periods of ŚĀṆKARA and earlier, such as NRISĪṂHATĀPANĪ UPANISHAT and KĀLIVILĀSA TANTRA, mentions are made of *Mantra Bija* symbols (a sort of Mudrā Lipi) which if depicted in black and white according to the descriptions given in the texts, resemble in form the symbols found on the early silver punch-marked coins of ancient Hindu India. A large number of such Mudrās, as well as ornamental and artistic combinations of the very Mudrās (Mysterious Symbols) can be reconciled with the symbols seen on the reverse side of the said coins.

Another noticeable and startling feature about the coin symbols is their resemblance to the Mohenjodaro pictographs, three dozen of them, appear exactly similar to the figures, and the pictographs seen on the seals or matrices found in the excavations of Mohenjodaro and Harappa in the Indus valley, whose age has been estimated between 3000 and 3500 B.C. (See Pls. XXVIII and XXIX.)

An early image of ŚIVA (see Pl. XXX) with three heads, sitting squat on a Chauki or four-footed low stool, in Yogāsana with his arms stretched and palms resting on knees, head adored with a big *Jatā* and a pair of horns (probably of a buffalo), sitting naked, with a girdle round his waist, and some sort of covering on his breast and arms, surrounded by four big animals, an elephant, a rhinoceros, a buffalo, all standing facing towards the image, and a tiger springing towards it, as well as a pair of deer, one of which is clearly seen below the Chauki is noteworthy. The image is found befitting some of the different titles or poetical names given to Śiva come down in Sanskrit texts of later dates. The sitting posture of Yogāsana reminds us of his title of Yogirāja ; the three faces in the image brings the idea of TRISIRĀS, a special triad aspect of ŚIVA. The idea of JATĀDHĀRIN and ŚRINGIN is also there, from the peculiar hair tuft and horns the two forming the shape of a TRISŪLA a trident. The huge animals shown around the image, convey the idea of PAŚUPATI, the lord of animals, another title of ŚIVA. This finding of a very early image of Śiva, along with other figures such as the SVASTIKĀ and a cross shaped VEDĪ or KUNDA which are well-known to every Hindu, as shown on Pl. XXX, Nos. 502, 512, 513, and 528, after over 5,000 years, is one of the wonders of the modern archæological discoveries in India. What wonder if a large number of symbols found

on the early punch-marked coins of ancient Hindu India which might have been most probably better known in the early Medieval period to the author of the ¹Nṛisimhatāpani Upanishat (commented by Śaṅkarācharya), the Kālivilāsa Tantra and the like texts, were adopted for their particular purpose are found described in the Sanskrit texts. Of course it is difficult in the present circumstance to say with certainty about the actual sense in which the symbols were used by the early Hindus of Bhāratavarsha. In other words it is recapitulated that some present-day tradition may be unimaginably ancient, as has been proved by the discovery of the Śiva plaque at Mohenjodaro. There should be no wonder if some of the symbols on the punch-marked coins should prove to be pre-historic in origin. And when they are described in the Nṛisimhatāpani Upanishat and other later books by special names, it is possible that those names are ancient, for example the word SHAD-ARA-CHAKRA (षडरचक्र); at the same time it is also likely that those names and mystic meanings were given to them later. But in the absence of other earlier data, we are bound to take note of the technical names to be found in these later works, as both the above-mentioned facts cannot be easily ignored.

The author has attempted to describe in this thesis what he found about the similarity of coin symbols to the pictographs of the Mohenjodaro seals as well as about the similarity of Mudrās,² the mysterious symbols described in the books of the medieval period which if drawn on paper resemble a large number of symbols seen on the early coins, and also pointed out the combination of such symbols, which he has collected and copied directly from the coins as illustrated on Pls. XXII, XXIII, XXIV, XXV, XXVI, and XXVII.

The symbols shown in Figs. 1 to 11 on Pl. XXII, and Figs. 202 and 203 on Pl. XXIV, are all different variations of the one and the same symbol formed by a small curve, a crescent put over a dot joined together. It is one of the most conspicuously common figures found on the obverse and reverse sides of the early coins, and only on the reverse of the middle and later period coins and is also seen as a component part of other complex symbols most commonly found on the obverse of the later period coins. Theobald (Figs. 107, 128, 135, and 188) in his article recognized it as a Taurine symbol of the zodiacal sign of Taurus, he further described it from the Indian point of view, to be composed of the figure of the moon joined with the figure of the sun (*J.A.S.B.*, Vol. LIX, 1890, pages 199-246). But it looks like the Brāhmi letter ऋ (M).

¹ The author is indebted to Dr. Prān Nāth of the Benares Hindu University, who gave some quotations from these Tantric texts, which have been referred to in this article.

² In Sanskrit the word Mudrā also means mystery hence Mudrā Lipi is a mysterious writing or symbol not intelligible to every one.

18 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

Professor RAPSON, has stated that this symbol, like Figs. 3, 4, and 10, Pl. XXII of this article, is found punched on silver sigloi of the Achæmenid dynasty of Persia of 6th and 7th century B.C., which got their way into India, and were punched as a mark of recognition in this country. These silver sigloi were current between the 6th and 7th century B.C. (*J.R.A.S.*, 1895, page 865). This implies that this particular symbol was used for punching the coins in the 7th or 6th century B.C.

In the Sanskrit Text of the *Kālivilāsa Tantra* edited under the name of ARTHUR AVALON in Vol. VI, of the Tantric Text series, published by Luzac & Co., London, 1917, in the 24th Paṭala (chapter) the author of the book has described some of the *Biṇa Mudrās*, symbols with their Sanskrit names for meditation with Mantras.

Fig. 1, Plate XXII, is a bigger, and bolder form of the above-mentioned symbol, it is seen on the obverse side of early coins; *vide* Pl. II, 3rd figures of the coins 1 and 2 of Lucknow Museum.

Fig. 2 is found on the obverse of the Golakhpur Coin, No. 105, Pl. V.

Figs. 3 and 4 are the same symbols of smaller size, see *Re.* of coins 3 and 5 of Pls. I and II; on the *Re.* of coins Nos. 2 and 5, Pl. VI; on the *Dvipana* Pl. VII; and on the *Rev.* of coins 2 and 4, Pl. VIII.

Fig. 5 is also the same symbol, and is found on the *Ob.* side of coins, Nos. 70-89, where it is a conspicuous figure amongst the group-symbols of twenty coins of the Golakhpur hoard. Mr. Walsh has described this as the figure of a bull's head, but the figure is oval, quite unlike the elongated tapering (hanging) head of a bull, the two prominent ears are not shown, although it is surrounded by dots, which is known as Bindumaṇḍala in Tāntrika terminology.

It would not be out of place here, to say a few words about the BINDUMAṆḌALA which means 'a garland of dots'. It was not used only as a decoration to the symbols, but also, according to later Tantra theory, as a sign of reverence, and counted as a sacred sign, and putting it round any symbol was considered blissful which brought blessing, as is evident from the *Kālivilāsa Tantra*, Ch. XXV, page 62, Śloka 27, 28, and 29, where the sacredness of Bindumaṇḍala is clearly described :—

यज्ज्ञात्वा साधको याति अयं विन्दुमण्डलम् ॥ २७ ॥

मण्डलं परमं मोक्षं पूर्णानन्दस्वरूपिणीम् ।

परस्य ब्रह्मणः पुत्र तदन्तं गृह्णीरितम् ॥ २८ ॥

शब्दरूपमयं विन्दु-मण्डलं मातृकाक्षरम् ।

इति ते कथितः पुत्र सर्वबीजस्य निर्णयः ॥

'by knowing the undiminishing Bindumaṇḍala the performer attains salvation, the eternal peace. The wreath of dots (Bindumaṇḍala) the giver of eternal peace, O you the son of Brāhmaṇa, I have told you the significance of its sense'. The Bindumaṇḍala is the Śabda-māyā-Mātrā which is indestructible.

It is important to note, that as many as 30 other symbols found on the early coins are seen surrounded by the Bindumaṇḍala, which can be seen on Pl. XXII, Figs. 5, 6, 7, 8, 14, 17, 23, 32, 45, 48, and 66; Figs. 111, 113, 114, 116, 118, 119, 135, and 138 on Pl. XXIII; Figs. 170, 172, 187, 191, 194, 203, 218, 224, 225, 226, and 236 on Pl. XXIV. It is also noticeable that symbols surrounded by dots are seen only on the early punch-marked coins, and not on the coins of the later period. The author has adopted this name in the absence of any other nomenclature.

Fig. 6 is the same symbol with Bindumaṇḍala but smaller in size. It is seen on *Re.* of coin, No. 2, Pl. I, Fig. 4.

Fig. 7 is also the same with an extra dot within the crescent, found on coins, Nos. 5 and 6, Pl. II, reverse side, Figs. 1 and 3 respectively.

Fig. 8 is another modification of the same symbol two of them are seen together, with Bindumaṇḍala, see coin, No. 2, Pl. I, 8th Figure.

Fig. 9 is the same with 3 dots round it, see coins 2 and 3, *Re.*, Pl. VI.

Fig. 10 has 2 dots only, see coins 4 and 5, *Re.*, Pl. VI.

Fig. 11 is the same, enclosed in a Maṇḍapa or a shield, it is seen on the *Ob.* of coins 1, 2, 3, 4, and 5, Pl. VI.

Fig. 12 is an ancient symbol which is also known in the West as the wizard's symbol, a pentagram described by Theobald. In Sanskrit and in modern times it is known as the 'PAÑCHAKOṆA'. In the Kālivilāsa Tantra, Ch. 33, Śloka 13, this Pañchakoṇa Mudrā is described as an annihilator of sins :—

पञ्चकोणात्मकं बीजं प्रणवं पापनाशनम् ।

'The PAÑCHAKOṆĀTMAKA Bija is the killer of all sins.'

This symbol is seen on the *Ob.* of coin 1, Pl. VI.

It appears that this symbol was used as an auspicious symbol to annihilate sins, and was also known to the people of the medieval period and was adopted also for their Tantric purpose.

Fig. 13 is the well-known Hexagram, formed by two equilateral triangles so placed one over the other, that their apexes are opposite to each other. Its Sanskrit name is *SHATKOṆA*,¹ and was also considered as a sacred *Mudrā* (symbol) as is evident from the note quoted below. This symbol is also found amongst the ancient Cretan figures. It is also a conspicuous symbol on the coins of Nepal and Tibet up to this day. It is used to-day in many Hindu homes. This symbol is conspicuously seen on the obverse of the early coins of the Lucknow Museum; see coins 3 and 4, Pl. I, also on Pl. III, coins 11 and 12. Other figures such as Octagram and Decagram are also mentioned in the text as sacred symbols, but the author has not come across them on any silver punch-marked coins as yet.

The Octagram (*ASHTAKOṆA*) formed by two squares, one placed over the other diagonally, has survived up to the present day, and is well-known to the present-day Hindu.

Fig. 14 is the same *SHATKOṆA*, but is surrounded with *Bindumaṇḍala*, see coins 4 to 59, Pl. IV, 4th Fig.

Fig. 15 is similar to the previous figure, but it has a dot (*Nābhi*) in the centre instead of a small circle as its nucleus, see coin 105, Pl. V, 5th Column.

Fig. 16² is a small circle with a dot in its centre (Theobald, Fig. 126) resembles a figure or *MUDRĀ*, described in the *Kālivilāsa Tantra*, Śloka 34 (Ch. XXVI) :—

येष्ठा बिन्दुर्गतानित्या सुस्थिरा चारुणप्रभा ।

सुस्थिरान्तर्गतो बिन्दुर्विन्दुमध्ये च मोहिनी ॥

अस्त्रविद्यात्मिकानित्या परमाबीजमौरितम् ।

‘The stable *Jyeshthā* in the form of a dot, and permanent with beautiful rays, resides fixed within the *BINDU* (zero) and is charming. This is called the *PARAMĀ BIJA MUDRĀ* and is the soul and the deity of *Astra Vidyā*,’ the science of arms and warfare. This symbol is very conspicuous and is seen in 7 or 8 variations. It is also found in combination with other symbols, on the coins it is used probably as a symbol to attain victory. In its simplest form it is

¹ *Shatkoṇa* is also mentioned in the *Kālivilāsa Tantra*, Chap. 33, Śloka 13 षट्कोणं वक्त्रि बीजश्च दशकोणात्मकं नमः ।

² Similar symbol ☉ is seen on the palm of the right hand of the early images of Vishnu.

seen on coin, No. 4, Pl. VI, as a reverse symbol; also on coin 53, Pl. IV; and on *Re.* of coins 6 and 12, Pls. II and III, respectively.

Fig. 17 is the same symbol surrounded by Bindumaṇḍala; see *Re.* of coin, No. 8, Pl. II.

Fig. 18 is another variation of the same, here the figure is surrounded by rays (PRABHĀ) indicated by 8 radial lines (Theobald, Figs. 145 and 146), see coin, No. 12, *Re.*, Pl. III, 7th Fig.

Fig. 19 is the same figure with 12 rays, Pls. IV and V, *Ob.* of coins 4 to 105, also on *Re.* of coin 4, Pl. IV.

Fig. 20 is a smaller form of the same.

Fig. 21, this symbol consisting of a conspicuous dot within a small circle with 16 radiating rays is one of the most conspicuous symbols seen on the early coins as well as on 99 per cent. of later coins.

Almost all the previous scholars have described it as the figure of the sun, but the author has reasons to disagree with the view held so far. The question arises about the circular dot inside the circle around which the radial lines are drawn to indicate the rays, there should be some sense in it. What is the meaning of this double representation? Which of the two, the outer circle, or the central round and considerably big dot represents the orb of the sun? We have never seen the figure of the sun so drawn anywhere. The simplest way of drawing the figure of the sun, is to draw a small circle and add radial lines for rays, or it can be done by drawing a small circular dot, big enough to show the disc, and putting straight lines around it for indicating rays, but never in the way as is seen on the coins. It cannot be said to be the mistake of the artist who executed the engraving of the punch, as this type of the figure is seen on a very large number of coins, some big and some small, but all of the same design. For the said reasons the author is reluctant to take the symbol as the figure of the sun. It rather resembles the symbol described in the Kālivilāsa Tantra, Ch. XXVIII, Śloka 19 and 20 :—

विन्दुमध्यगतं शून्यं कोटिचन्द्रप्रदीपकम् ।

परं ब्रह्म शून्यरूपं शिवं परमकारणम् ॥ १९ ॥

शिवस्य कारणं विन्दु ब्रह्माक्षरनिरूपणम् ।

परस्य ब्रह्मणश्चाङ्गं पञ्चाशन्मातृकाक्षरम् ॥ २० ॥

It is clear from the above Ślokas, that Bindu, zero or cipher, represents Śiva and Sūnya the dot represents the Para-Brahma the supreme being. One is put inside the other, thus forming a figure resembling the symbol seen on the coins, and the adjective 'KOTICHANDRA-PRADĪPAKAM' is depicted by putting rays round it, making a complete figure like that of the sun. Figs. 206, 207, and 208, Pl. XXIV, look like the actual figures of the sun, in Fig. 206 there is a single small circle, without any dot in it, and the Figs. 207 and 208 have big dots with rays, with no extra circle round them, they can be safely counted as the symbol representing the SUN.

Fig. 22 is just like the above-mentioned symbol, but it has 6 thicker lines for its rays, see Pl. V, *Re.* of coin 89; and Pl. IV, *Re.* of 43.

Fig. 23 seems to be another variation of the same, having only 4 rays, and is surrounded by a Bindumaṇḍala, see Pl. III, *Re.* of coin 12, 14th Fig.

Fig. 24 is another variation of the same, it has 16 curved rays all bent to right side, see Pl. VII, coin 1 *Re.* Fig. 12.

Fig. 25 has only 8 curved rays, see Pl. V, *Re.* of coin 70; and Pl. III, *Re.* of 10, 6th Fig.

Fig. 26 is a simple representation of the crescent, Theobald, Fig. 127, has described it as the symbol of Isthara the celestial mother. But in the Kalivilāsa Tantra, Ch. XXVI, Śloka 36, there is a description of a Bija Mudrā which if drawn resembles a crescent symbol, and is named Mohinī Bija Mudrā :—

तत्सु मोहिनी बीजमर्द्धचन्द्रं ततः परम् ।

It may be noted here that the term ARDHACHANDRA signifies a crescent, and not a semicircle. The symbol is seen on *Re.* of coin 100, Pl. V.

Fig. 27 is the same symbol with rays (PRABHĀ) around it, see Pl. I, *Re.* of coin, No. 2, Fig. 10.

THE FOLLOWING TWELVE SYMBOLS ARE COMBINATIONS OF THREE TO NINE CRESCENTS ARTISTICALLY ARRANGED, but it cannot be definitely said whether they are symbols of different names, or merely the ornamental forms of the symbol of the crescent moon, like the Mohinī Bija Mudrā. They are briefly described below :—

Fig. 28 is the artistic arrangement of 3 crescents placed equiangularly with their convex sides facing each other, see Pl. II, *Re.* of coin 5, Fig. 4.

Fig. 29 is the same but smaller in size, but it has a smaller

- circle in the middle with 3 dots between their cusps, see coin 28, Pl. IV (extra figure).
- Fig. 30 is another combination of 3 crescents placed in three compartments formed by 3 right lines joined together at an angle of 120 degrees to each other, see Pl. I, *Re.* of coin 2 and Pl. III, coin 9, Fig. 1.
- Fig. 31 is the combination of 4 crescents, placed round a small central circle, and 4 dots between their cusps, see Pl. VIII, *Re.* of coin, No. 4, Fig. 2.
- Fig. 32 is a modification of the previous symbol, there is a dot in the centre instead of a small circle, surrounded by a Bindumaṇḍala, see Pl. I, *Re.* of coin 2, Fig. 7.
- Fig. 33 is another artistic combination of 4 crescents so placed round a central dot as to produce a floral design, see Pl. VI, *Re.* of coin 4.
- Fig. 34 appears to be a combination of 4 crescents placed round a small circle and joined to it with 4 lines, the convex sides being towards the circle, see Pl. III, *Ob.* of coins 11 and 12.
- Fig. 35 is a modified form of the previous symbol, the 4 crescents have their concave sides turned towards the central circle, see Pls. I and II, *Ob.* of coins 1 to 10.
- Fig. 36 is a combination of 5 crescents placed round a dot, with their cusps facing outwards, see Pl. III, *Re.* of coin 10, Fig. 5.
- Fig. 37 is another peculiar combination of 6 crescents, of which 3 are bigger, placed round a central dot, and the smaller 3 crescents are placed one in the arm of each bigger one, see Pl. I, coin 1, *Ob.* 4th Fig.
- Fig. 38 is a complex combination of as many as 9 crescents, three of them are bigger, and placed symmetrically like the Fig. 28, with their cusps facing outwards, the remaining 6 crescents have their cusps all facing inwards, placed one each over the 6 cusps of the 3 bigger ones, forming a beautiful and ornamental design nowhere seen now-a-days, see Pl. VIII, *Ob.* of coin 1.
- Fig. 39, this symbol consists of a crescent with a dot placed in the arm of it, is clearly the well-known 'CHANDRA-BINDU' in the Sanskrit script. It is a representation of the beautiful celestial phenomenon, the conjunction of the planet VENUS with the MOON when it is seen as a crescent a few days before the new moon in the early morning. It is clearly seen after the rainy season. Another symbol, Mudrā, described in the Kālivilāsa Tantra, Ch. XXIV, Śloka 28, resembles the figure :—

चन्द्रार्द्धविन्दुसंयुक्ता कामबीजमितीरितम् ॥ २८ ॥

The term CHANDRARDHA BINDU in the above Śloka indicates a crescent and a dot placed together and is termed the 'Māyā-bija' symbol, see Pl. VI, *Re.* of coin 4. This symbol is not illustrated by Theobald.

- Fig. 40 is the combination of 2 crescents and 2 dots, placed back to back, and 2 other dots between their cusps (Theobald, Fig. 218, but without dots), see Pl. VI, *Re.* of coin 2.
- Fig. 41 is the combination of 3 CHANDRA-BINDUS, see Pl. VI, *Re.* of coin 5.
- Fig. 42 is a variation of the symbol, the crescents are placed round a dot with 2 dots in the arms of each crescent, see Pl. V, coin No. 98.
- Fig. 43 is a combination of 4 crescents with dots, round a central dot, see Pl. III, *Re.* of coin 9; *Re.* of coin 4, Pl. VI; and on the Dvipāṇa, Pl. VII, 7th Fig.
- Fig. 44 is a similar combination of 5 Chandra-Bindus, placed round a small circle, see Pl. I, *Ob.* of coins 2, 3, and 4; and Pl. II, *Ob.* of coin 5, 3rd Fig.
- Fig. 45 is a variation of the above; it is surrounded by a Bindumaṇḍala. There is a dot instead of a circle in the middle, see Pl. III, *Re.* of No. 11, 5th Fig.
- Fig. 46 is a symbol composed of a crescent with 3 dots, within its arm, 2 above and the 3rd below, see Pl. III, *Re.* of coins 10 and 11; and Pl. IV, *Ob.* of coin 58.
- Fig. 47 is a smaller size of the same.
- Fig. 48 is the same symbol as above, but has a Bindumaṇḍala round it, see Pl. III, *Re.* of coin 12; and Pl. V, *Ob.* of coin 19.
- Fig. 49 is a variation of the same symbol, it has a line between the 2 upper dots, see Pl. I, *Re.* of coin 4.
- Fig. 50 is another variation of the above-described symbol. It has 3 extra dots above the figure, see Pl. V, *Ob.* of coin 90, 4th Fig.
- Fig. 51 is a square with 4 compartments, a CHATUSHKOṆA is described in the Kālivilāsa Tantra, Ch. XXVI, Ślokas 29 and 31.

ऊर्द्धरेखादये पुत्र चतुष्कोणे मनः स्थिति ॥ २६ ॥

चतुष्कोणात्मके चैव आत्मनः स्थितिर्निर्णयः ।

अधोभागे चतुष्कोणे परमात्मा वसेद्भवम् ॥ ३० ॥

दक्षभागे चतुष्कोणे निवासश्चान्तरात्मनः ।

अधोभागे चतुष्कोणे ज्ञानात्मापि वसेद्भवम् ॥ ३१ ॥

It says 'O, my son, fix your mind on the two vertical lines of the square which are shining like lightning, they are the giver of salvation. It has been ascertained that the soul exists in the square, as the Supreme being Himself resides in the lower part of the square; the Antar-Ātman, the inner soul, resides in the right part of the square, the Jñānātman, the conscience, resides in the lower part.'

The author of the text here describes the form of a square for meditation, and mentions the right, the left, as well as the upper and the lower parts of the square, thus dividing the square into four parts. And if the drawing of the square be made as mentioned part by part, a square of 4 compartments would be formed exactly similar to the symbol referred to, see Pl. IV, *Re.* of coin 4; Pl. V, *Ob.* of coin 102; and Pl. VII, coin 1. Theobald has described this figure as a combination of a cross in a square (Fig. 126). This symbol is also found on the Mohenjodaro seals, see Pl. XXVIII, 1st figure of the 1st column.

Fig. 52 is a smaller form of Fig. 51.

Fig. 53, may be taken as a variation of the above symbol, there are 4 separate smaller squares so placed together as to form a bigger square of 4 compartments, see Pl. IV, *Re.* of coin 26.

Fig. 54 is a smaller square with an ellipse put inside it, the square represents the abode of a deity, and probably the whole figure may designate Śiva, see Pl. II, *Ob.* of coin 5, 4th Fig.

Fig. 55 is an equilateral triangle, the TRIKOṆA-KUNḌALĪ as described in the Kālivilāsa Tantra, Ch. XXII, Ślokas 33, 34, and 35, the 3 sides of which represent Bramhā, Viṣṇu, and Rudra, resembles the figure:—

...त्रिकोण कुण्डलीमात्रा नित्या श्री प्रकृतिः परा ॥ ३३ ॥

...वामरेखा भवेद् ब्रह्मा तरुणाक्षिसमन्विता ॥ ३४ ॥

दक्षरेखा विष्णुरूपा शरच्चन्द्रशतप्रभा ॥

अधोरेखा रुद्ररूपा दलिताञ्जनसन्निभा ॥ ३५ ॥

'The 3 sides of the triangle represent Eternity, Victory, and the Supernature. The left side stands for BRAMHĀ with beautiful big eyes, the right side is in the form of VIṢṆU, shining like a 100 autumn moons, the base line represents RUDRA, who is dark and reflecting like collyrium.'

In the Tripura-tāpanī Upanishad, a triangle is called TRIPURA, the city of three Gods, see Pl. IV, *Ob.* of coin 59; Pl. V, *Ob.* of coin 83; and Pl. V, *Re.* of coin 80.

Fig. 56 is a variation of the same figure, it is surrounded by rays प्रभा, see Pl. III, *Re.* of coin 11, the 4th figure.

Fig. 57 is an equilateral triangle with a dot placed in it, a similar symbol is described as Paramakunḍali in the Kālivilāsa, Ch. XXII, Śloka 37. त्रिकोणभ्यन्तरो
शून्यो बिन्दुः परमकुण्डली

‘A dot placed within the empty space of a triangle forms the Paramakunḍali.’ It is ascertained that the Bindu, dot represents the BRAMHĀ. Theobald has described this symbol (Fig. 187); he counted the dot as the solar or male energy of nature, and the triangle as a female symbol. This figure is also found on old stones of Stonehaven, *vide S.S.S.*, Vol. I, Pl. XLI.

Fig. 58 is a variation of the above symbol. It is surrounded with 9 rays, see Pl. III, *Re.* of coin 10, Fig. 11.

Fig. 59 is a simple dot, and is said to represent the Supreme-being the BRAMHĀ in the simplest form. It is also mentioned in the Kālivilāsa Tantra, Ch. XXIV, Śloka 18:—‘Īśvaraḥ susamāsīno Bindu-bramha prapūjyate’.

In the Siva-Śūtra (Indian thought series) by P. T. Iyenger, published at Allahabad, on page 365, it is said that the Bindu indicates the knowledge of Oneness of the universe down to the physical world.

Theobald, Fig. 126, has described this symbol as representing the Godhead of the old religion of Assyria and India. He was correct in recognizing this symbol as representing the BRAMHĀ of the ancient Hindus, see Pls. VI and VIII, *Re.* of coins 2 and 4 respectively; and Pl. IV, *Re.* of coin No. 53.

Fig. 60 consists of two dots, the Visarga, indicates the simultaneous inner and outer manifestation of the universe, *vide Siva-Śūtra*, page 365; see Pl. III, *Re.* of coin 9; and Pl. IV, *Re.* of coin 39.

Fig. 61 consists of 3 dots, so placed pyramidally that each one is adjacent to the other. A similar symbol is also described in the Kālivilāsa Tantra, Ch. XXVI, Ślokas 22, 23, and 24, and is termed Rāmābīja Mudrā for meditation of 3 deities, RĀMĀ, JYĒSHṬHĀ, and RAUDRI, consorts of Viṣṇu and Rudra, and the goddess Jyeshṭhā, this symbol is called ‘BHRĀMARĪ’ when surrounded by a Bindumandala:—

अधुना ष्टणु हे पुत्र रमाबीजं सुदुर्लभम् ॥ २२ ॥
 रमा ज्येष्ठा तथा रौद्ररी विन्दुत्रय-विनिर्मिता ।
 रमा सुसङ्गता ज्येष्ठा रौद्रौज्येष्ठा सुसङ्गता ॥ २३ ॥
 भ्रामरी कथ्यते तेन विन्दुमण्डलसङ्गता ।
 रमासु संस्थिता ब्रह्मा विष्णु ज्येष्ठा सुसंस्थिता ॥ २४ ॥

In the 'Māyātatva' by Arthur Avalon, 1918 edition, on page 16, it is said that the 3 Bindus represent the Śiva aspect and the Śakti aspect of the one consciousness. Theobald (Figs. 153, 267, and 268) described this as a symbol of natural worship, and thought it for the male triad of Hindu religion. This symbol is also found on the terracotta whorls found at Troy, *vide J.A.S.B.*, 1891, page 207. For the figure, see Pl. X, *Re.* of coin 17.

- Fig. 62 is a variation of the above symbol, it is represented by three small circles instead of 3 dots (as a Bindu can be depicted by a dot or small circular zero), see Pl. IV, *Re.* of coin 39.
 Fig. 63 is another variation of the same, with 3 small dots placed between each other, see Pl. VIII, *Re.* of coin 4, 4th Fig.
 Fig. 64 is the same but has a dot between the 3, see Pl. VIII, *Re.* of No. 4, 9th Fig.
 Fig. 65 is a different variation of the same, it has an extra small circle between the 3, and 3 dots between them, see Pl. VIII, *Re.* of coins 2 and 4.
 Fig. 66 is just as figure 62, but it is surrounded by a Bindumaṇḍala, it is described in Śloka 24 quoted above as BHRĀMARĪ, see Pl. III, *Re.* of coin 7, the 4th figure.

In the 'Māyātatva' by Arthur Avalon, Part III, reprinted from Vedānta Keśarī on page 16, the author says:—'The Puruṣa Prakṛiti Tatva is a bifurcation in consciousness on the differentiation of the Para Bindu into three Bindus.'

- Fig. 67, there are 3 dots in a triangle. It appears to be the above symbol of 3 dots placed inside a triangle, the Trikoṇa-kundalī described before, see Pl. V, *Ob.* of 90, the 5th figure.
 Fig. 68 is the same symbol enclosed in a tetragon, see Pl. IV, *Ob.* of 39, 5th Fig.
 Fig. 69 is a group of four dots arranged in a square form, see Pl. XIX, *Re.* of coin 109. Theobald (Fig. 171) has described it as 4 balls.

Fig. 70, in this symbol the 4 dots are placed in a square of four compartments, see Pl. II, *Re.* of coin 6; and Pl. V, *Ob.* of 101.

Theobald (Figs. 111 and 163) has described this figure to be a very ancient symbol found also on terra-cotta whorls at Troy. He thought it to represent the Assyrian four-fold conception of Deity and the Hindu three-fold doctrine of divinity. This symbol is also found on the seals excavated at Mohenjodaro, see Pl. XXVIII, second figures of the first and second columns (CCCI, seal 444).

Fig. 71 is a group of 5 dots, one in the middle and 4 around it arranged in a square form. The figure of Pañcha-Sūnya, called the Grāmaṇī Bija Mudrā of the Kāvilāsa Tantra, Ch. XXVI, Slokas 32 and 33 resembles it:—

एकादशेन्द्रियाणाञ्च पञ्च शून्येषु संस्थितिः ।

पञ्चशून्ये च भूतानां स्थितिश्चैव न संशयः ॥ ३२ ॥

इति ते ग्रामणी बीजं रजःसत्त्वतमात्मकम् ।

कथितं कृष्ण हे पुत्र स्मरणान्मोक्षदं भवेत् ॥ ३३ ॥

‘The eleven Indriyas are residing in the 5 dots, the 5 elements, and the 3 Guṇas, Rajas, Sata, and Tamas, are represented by the 5 dots, which is called the Grāmaṇī Bija Mudrā, O dear son of Krishna, by meditating on which Moksha is attained,’ see Pl. V, *Re.* of coin 100.

Fig. 72 is the same symbol enclosed in a square, see Pl. IV, *Ob.* of coin 43; and Pl. V, *Ob.* of coin 101, 5th Fig.

Fig. 73 is the same figure but smaller in size, see Pl. IV, *Re.* of coin 19.

Figs. 74 and 75, seem to be variations of the same symbol; the dots are separated by 4 lines, see Pl. I, *Re.* of coins 3 and 4; and Pl. III, *Re.* of coin No. 10, 2nd Fig.

Fig. 76 is another variation of the above figure; the 4 dots are separated by double lines, the 5th dot being in the middle, see Pl. V, *Ob.* of coin 88, 5th Fig.

Fig. 77 is a group of dots, round a central one, it seems to be a Chakra of 5 points, see Pl. VIII, *Re.* of coin 4, 3rd Fig.

Fig. 78 is a variation of the figure, it has 5 small circles instead of dots, see Pl. III, *Re.* of coin 9.

Figs. 79 and 80 of Pl. XXII, and Figs. 81, 82, 83, 84, 85, 86, 87, 88, and 89 of Pl. XXIII, though

somewhat different in appearance, seem to be variations of one and the same figure, a Chakra of 6 points. There is a description of CHAKRAS in the NARASIMHA TĀPANI UPANISHAD (edited by Jivānanda Vidyasagar Bhattacharya, B.A., Calcutta, Narayan Press) on page 83, under the heading ŚĀPARACHAKRA DARŚANAM :—

सर्वकामिकं मोक्षद्वारं यद्योगिन उपदिशन्ति ।

सहोवाच प्रजापतिः षडरं वा एतत्

सुदर्शनं महाचक्रं तस्मात् षडरं भवति षट्पत्रं भवति षड्वा ऋतवः
ऋतुभिः संमितं भवति, मध्ये नाभिर्भवति, नाभ्यां वा एते अराः प्रतिकृता
भवन्ति.....

Chakras of 6 spokes, or 'Patras', leaves, with a nucleus are clearly described. If figures be drawn, according to the description, of 6 spokes or straight lines round a point Nābhi, or of 6 leaves, spoon shaped, round, or curved lines like leaves, they will resemble the symbols noted above.

It is evident that these 6 pointed Chakras and the like were counted auspicious in the early days of Hindu India like the well-known Svastika symbol which has survived up to this day after over 5,000 years. That the ŚĀPARACHAKRA was the predecessor of the Sudarśana Chakra in the medieval period is evident from the above quotation.

Similar Chakras of 5 spokes, 8 spokes AṢṬARA-CHAKRA, 12 spokes DVĀDAŚĀRACHAKRA, 16 spokes SHODAŚĀRACHAKRA are also described in the above-mentioned text on pages 85 and 86, which all resemble the symbols found on the punch-marked coins, described further on.

Fig. 79 is a combination of 6 dots round a central one, see Pl. II, *Re.* of No. 5; and Pl. III, *Re.* of No. 9.

Fig. 80 is another form of the same, it has 6 small circles round a nucleus a dot, see Pl. III, *Re.* of No. 12, 6th Fig. Theobald (Fig. 155) described it as a planetary symbol of 7 dots.

Fig. 81 is a figure composed of 6 concentric radial right lines with dots at their ends, see Pl. IV, *Re.* of No. 19.

Fig. 82 is another similar figure like a 6 pointed star, see Pl. V, *Ob.* of No. 86. Prof. RAPSON found such a symbol punched on Silver Sigloi of the ACHAEMENID

dynasty of Persia, 6th century B.C. (*J.A.S.B.*, 1895, page 865).

Fig. 83 is another form of the same with a small circle as its nucleus, see Pl. IV, *Re.* of No. 19.

Fig. 84 is a similar arrangement of 6 curved lines or grass-like curved leaves to form the figure of a ŚADARACHAKRA, see *Re.* of coins 7 and 8, Pl. II; and *Re.* of Nos. 9 and 10, Pl. III, the 6th and 9th Figs. respectively.

Fig. 85 is a flower-like bold design of 6 points, resembling a Śadarachakra of 6 leaves or petals, see Pl. IV, *Ob.* of coin 28, 5th Fig.

Fig. 86 is the same figure as above, but of a smaller size, see *Re.* of No. 10, Pl. III, 12th Fig.

Fig. 87 is the same with a dot as its Nābhi or nucleus, see Pl. IV, No. 53 *Re.*

Fig. 88 represents a double wheel of 6 spokes having 2 rims one within the other, this figure also comes under the Śadarachakra, see Pl. V, *Re.* of Nos. 86 and 100; and *Ob.* of Nos. 101 and 102, 3rd Fig.

Fig. 89 is a special type of Chakra, formed of 3 different elements, the central part is a small circle with a dot resembling Fig. 34 described previously, round which are placed 3 Bindus or zeros, probably the Balyākāra, annular figure representing the mother goddess described before, and 3 arrow heads alternately. The arrow is one of the Praharāṇas, a weapon held in one of the hands of the mother goddess.

The arrow with a small handle on such symbols is described by previous scholars as an umbrella, but the umbrella of early days had a different shape as can be seen from the sculptures of Asokan period. That it is really an arrow can be seen from the Fig. 106, Pl. XXIII; and Fig. 113, Pl. XXVII, where the symbol of a bow and an arrow is clearly seen, the arrow head is exactly similar to the above figure, a broad barbed arrow. On some coins it looks like a rounded leaf owing to the flattening of the coin symbols, but on 99 per cent. of the coins it is somewhat like the shape of an umbrella of modern times. This symbol is a prominent figure on all the Golakhpur hoard coins which are of an early period. This symbol has not been seen on the other types of early period coins. It is seen first on the Golakhpur coins. This symbol becomes a conspicuous symbol on other broad thin coins as well as the smaller thicker coins of finer execution of the later periods, tentatively, here called the middle and

the *later periods* on reasonable grounds. This type of Chakra and other variations about 32 of which have been noted and illustrated by the author up to this time (see Pls. XXVI and XXXII) are found on 99 per cent. of the Silver punch-marked coins, as will be seen from Pls. IX to XX, the second figure of the group of symbols in the third columns throughout. Another noticeable feature of this symbol is that it is always seen with the so-called the Sun symbol, and never alone.

- Fig. 92 is similar to the above, with a central dot instead of a circle, see Pl. II, *Re.* of coin 5; Pl. III, *Re.* of 10; and on the Dvipaṇa, Pl. VII, 8th Fig.
- Fig. 93¹ is a wheel of 8 spokes with its rim and the hub. Theobald (Fig. 140) described it as a solar symbol. But it can be taken as an Ashtāra-chakra like the Sudarśana-chakra, the discus of Viṣṇu. See Pl. VI, *Re.* of 4,¹ 3rd Fig.
- Fig. 94 resembles the Ashtāra-chakra with its Nābhi but without a rim, see Pl. V, *Re.* of 90; and Pl. VII, on the *Ob.* of Dvipaṇa, 3rd Fig.
- Fig. 95 is the same as Fig. 94, the 8 radial lines are all concentric. Theobald (Fig. 144) described it as an eight-pointed star, but stars are never shown with such big radial rays as the figure. It also resembles the Ashtāra-chakra, see Pl. IV, *Re.* of 39 and *Ob.* of 56, 4th Fig.; and Pl. I, *Re.* of coin 1, 2nd Fig.
- Fig. 96 is a smaller figure like the previous one, see Pl. IV, as an extra figure of coin 28.
- Fig. 97 is a figure formed of 8 curved concentric lines like blades of grass all turned in the same direction. It may also be taken as a variation of an Ashtāra-chakra of 8 leaves, see Pl. IV, *Re.* of coin 53.
- Fig. 98 seems to be another variation of the Ashtāra-chakra of the lotus flower pattern, described as Ashtapatra-chakram. See Pl. III, *Re.* of coin 10, 11th Fig.
- Fig. 99 has 9 radial lines, but it is doubtful whether the number is 8 or 9, see Pl. VII and Pl. V, *Re.* of coin 90.
- Fig. 100 has 12 right lines radiating from a central point or Nābhi, not touching it, in the Narasimha Tāpani Upanishad there is a description of DVĀDAŚĀRA-CHAKRA, a figure of 12 radial lines, if drawn in black and white, resembles this symbol :—N.T.U., page 86. अथ द्वादशारं द्वादशपत्रं चक्रं भवति.....अथ षोडशारं षोडशपत्रं चक्रं भवति, see Pl. I, *Re.* of coin 3; Pl. IV, *Ob.* of 35 as an extra figure.

¹ A similar symbol is found on Mohenjodaro Seals, see Pl. XXVIII, second figure of column 3.

Fig. 101 is the same as the previous figure but the lines are all emanating from a central point, see Pl. I, *Re.* of coin 3 ; and Pl. I, *Re.* of 3, 5th Fig.

Fig. 102 is the same figure but smaller in size.

Fig. 103 has 16 radial lines emanating from a central point, it seems to be the *SHODASĀRA CHAKRA* described before, see Pl. V, *Re.* of coin 89.

Fig. 104 is a wheel of four spokes without a hub, another variation of a *Chakra*. See Pl. V, *Re.* of coin No. 100.

Fig. 105 is the well-known symbol, the *SVASTIKĀ*, an ancient and auspicious symbol of the Hindus, which has survived from very early days, not only in this country but has spread far and wide in the West.

At the present day no ceremony of the Hindus is performed without depicting this symbol at the outset. It is used to symbolize the deity *Gaṇapati* now-a-days. This symbol is one of the conspicuous figures on the seals or matrices, excavated from the ruins of Mohenjodaro, as illustrated on Pl. XXIX of this article (it is a copy of Seal Nos. 514 and 502, Pl. CXIV, Vol. I, by Sir J. Marshall). The survival of this symbol up to the present day after over 5,500 years is really marvellous. It may be noted here that in early days of Mohenjodaro period this symbol was drawn in 2 ways, the right turning and left turning, but on the coins only the right turned ones are seen, as we use in modern times.

Fig. 106 is the figure of a bow with a broad barbed arrow. In Sanskrit it is known as a *Chapa-bāṇa*, one of the *Praharṇas*, weapon held in one of the hands of the goddess *Kalikā* and others. See Pl. V, *Ob.* of coins 98 and 99.

Fig. 107 is the figure of a barbed arrow with a small shaft, a sort of broad-headed javelin, another *PRAHARṆA*. Its Sanskrit name is *Sakti*. See Pl. XXIII, 107 ; and Pl. VI, *Re.* of coin No. 2, the figure of a pair of javelin is found on the obverse of 25 early coins in the Cabinet of the author, see supplement, Pl. XXXI.

Fig. 108 is a peculiar figure resembling an arrow of 5 forks. Is it the *PAÑCHABĀṆA* or *Kandarpa-Bāṇa* of *Kāma-deva* the Indian Cupid, who has five names : *KAMA*, *MANAMATHA*, *KANDARPA*, *MINAKETU* and *MAKAR-ADDHVAJA* ?

For the symbol see Pl. IV, *Ob.* of coin 44. Wonderfully enough this symbol is also seen on several Mohenjodaro seals, see Pl. XXVIII, 4th and 5th figures.

Fig. 109 is another figure with 5 forks, like a double *Trisūla*

or Pañcha-Śūla, it also fits the description of a Pañcha Bāna, see Pl. IV, coin 39.

- Figs. 110 to 116, Pl. XXIII; and 221, 222, Pl. XXIV. All appear to be different variations of the symbol of eye. Theobald (Figs. 52, 198, and 199) has described these as emblem of ISTHAR, essentially the VESICA PISCIS of mediæval and Romanic decoration. . . . Lingam and Yoni or Phallic worship was the cult of several countries; Romans, Syrians, Egyptians, and Indians in early days. But some of the figures have a greater resemblance to eye. This symbol is also found in many forms on the seals of Mohenjodaro. The early image of Śiva along with many stone lingams have lead the scholars to conclude that the people of the Indus Valley civilization were followers of Śiva and Śākta cult as early as 5,000 years before. See Pl. XXVIII, for the figure on the seals of Mohenjodaro and Harappa, Figs. 8, 9, 10, 11, and 12, second column.
- Fig. 110—see Pl. I, *Re.* of 3.
- Fig. 111 has a cleft in it, see coin No. 2, *Re.* of Pl. I.
- Fig. 112—see Pl. II, coin 5; and Pl. IV, coin 59, as an extra symbol.
- Fig. 113 is just like the previous figure but surrounded by a Bindumaṇḍala. See Pl. II, *Re.* of coin No. 7.
- Fig. 114, the same symbol with 2 dots, within, see Pl. I, *Re.* of coin No. 4.
- Fig. 115, the same symbol shown without any opening, see Pl. III, *Re.* of coin No. 11.
- Fig. 116 is similar to figure 115, but surrounded by a Bindumaṇḍala, see *Re.* of 2, Pl. I.
- Fig. 117 is a variation of the same symbol, two are shown side by side enclosed in a Maṇḍapa, see Pl. V, *Ob.* of coin No. 89, 5th Fig.
- Fig. 118 seems to be the same symbol surrounded by a Bindumaṇḍala, but there is a small line below it, see Pl. III, coin 12, second figure.
- Fig. 119 looks like the same symbol, but it has a line below it, giving it the resemblance of a spear, see Pl. II, *Re.* of coin 7, 3rd Fig.
- Fig. 120 has been taken to be the Lingama, the symbol of creation, but it is doubtful, see Pl. V, *Ob.* of 102.
- Fig. 121 is a conspicuous figure on the Golakhpur coins, described by Mr. Walsh, see Pl. IV, coins 4 to 64, the 3rd symbol of the group.
- It is difficult to say as to what it represents, but it resembles a Ghata, a neckless earthen pot like those prehistoric earthen pots seen in the museums,

with 6 balls or Pinḍas. May it not be a Ghaṭa-sthāpana ?

Fig. 122 is the figure of an Indian bull, standing facing to right, its tail is shown with tufts of hair in a peculiar way. There are two dots below its head reminding us of the Mohenjodaro figures of bulls with some appendage in front. The figure of a Nandi is one of the conspicuous symbols found on a large variety of silver punch-marked coins of early and later periods. It is always seen with its hump, standing, facing left or right as a single figure or with some other symbol. From a Hindu point of view it represents the Vāhana or the vehicle of Śiva. It is also a very common figure like the figure of an elephant on the silver and copper coins of the Indo-Greeks of the 2nd and 1st century B.C., also on the silver and copper coins of the Hindu kings of the same period and later. The gold and copper coins of the great and later Kushans bear the figure of Śiva with Nandi, specially the gold and copper coins of KADPHISES, HUVISHKA, VĀSUDEVA, and the later Kushans are well known for this Śiva and Nandi symbol. Later on the tyrant Mihira-kula, the Hūna king, who came in the 6th century, adopted the symbol of a bull on his copper coins as well as on his banner, which is evident from the legend 'JAYATU VṚISHAH' of his coins. Even as late as the 20th century we find the image of a bull on the copper coins of Indore. The figure of a bull also represents the symbol of Dharma or Truth.

It is a curious fact to note here that not a single figure of the cow is seen on the punch-marked coins. The author looked for them very particularly but could not find any figure of a cow on over 4,000 punch-marked coins, of half a dozen different types which he had to examine, though the Kāma-Dhenu was known from very early days. See Pl. I, coin No. 4, 4th Fig.

Figs. 123, 124, 125, and 126 of Pl. XXIII are all the figures of Nandi with some variations, standing facing either ways, which are seen on different coins, Pls. I, II, III, IV, V, and XXXI, as reverse symbols.

Fig. 127 is described by Mr. Walsh to be a tiger, it is seen on several coins of Golakhpur hoard, but it seems to be a lion having a thick neck indicating its mane. It probably represents a ŚIMHA, the Vāhana of the mother goddess Durgā. See Pl. V, Ob. of coins 70 to 89, 4th Fig.

Figs. 128, 129, 130, 131, 132, and 133 are elephants standing facing to right or left, with long curved tusks bent upwards, their heads are proportionately big and put much above their bodies, with a sunk dot to indicate their eyes; their trunk, legs, and tail are all depicted by thick lines. From the Hindu point of view it seems to be the Airāvata of the vedic god INDRA, which is his Vāhana and considered sacred. The figure of elephant is also seen on the Mohenjodaro seals (Pl. XXIX). For the symbols on coins, see Pl. VI, *Ob.* 4th Figs.; and Pl. IV, *Ob.* Nos. 4, 98, 99, and 100.

Figs. 134 and 135 are doubtful, though they look like some animal, it cannot be said with any certainty whether they represent a dog or a rat or some other animal, see Pl. VIII, *Re.* of coin 3; and Pl. I, *Re.* of coin 4.

Figs. 136 and 137 are different kinds of fishes. The symbol has its place also in Hindu mythology and is considered sacred. This is also seen on Mohenjodaro seals, *vide* Pl. XXIX, for coins see Pl. VIII, *Re.* of Nos. 1, 2, and 4, 2nd Figs.

Fig. 138 is the figure of a peacock, the Vāhana of Kārtikeya. See Pl. II, *Re.* of coin 8. It is a favourite symbol on later coins.

Fig. 139 seems to be a figure of a cock, the favourite pet of goddess Kālikā. See Pl. III, coin 9. It is an emblem on the copper coins of the Ayodhyā Śuṅgas.

Figs. 140 to 243 illustrated on Pls. XXIII and XXIV are difficult to identify with any certainty, and are left unexplained, though some of them are conspicuously seen on the coins, specially figures 161, 165, 167, 200, and 230. Figures 161 and 162 are described by Theobald (Fig. 130) to be a very ancient symbol. It also occurs on the ancient stones of Scotland. The author has seen similar symbols on the ancient coins of LYCIA of about 450 B.C.

It is observed from the study of 243 symbols found on the early coins of four different types that only 76 of them are found on the obverse side of the coins, which are all marked with an asterisk on Pls. XXII, XXIII, and XXIV, the remaining 167 symbols are found on the reverse sides of the coins. Another peculiar noticeable feature of early coins is their having smaller simple symbols on their reverse sides from one to fourteen. That is not the case with the later coins, which generally bear from one to four or six symbols to the utmost, while on the obverse of the early coins there are four symbols generally, the later coins have always five, except in a few cases where by mistake

a reverse symbol of smaller size is punched on the obverse instead of the reverse side.

PART II. So far 184 symbols have been traced out from the coins of the *middle and later periods*, which are seen punched on their obverse side, *vide* Pls. XXVI, XXVII, and XXXII. A dozen and a quarter of them are undoubtedly duplicates of different symbols with some variation; and thus about 169 different symbols could be counted out of the total of 184, illustrated on the above three plates. One hundred and seventy-eight symbols have been traced out from the reverse side of the coins of the said 2 periods. These figures are very small in size and most difficult to decipher, being punched lightly on coins without heating them, and hence the symbols are not deeply marked, and get easily worn or flattened by long use. They are illustrated on Pl. XXV; out of these only 75 are different and are not illustrated on the other Pls. XXII, XXIII, XXVI, XXVII, and XXXII. The remaining 103 symbols are exactly similar to those described in the first chapter, the only difference is their smaller size. In all 244, (169 + 75) symbols are quite different from those found on the early coins, and need explanation, which the author has attempted in this second part from the Hindu point of view of early days. As stated elsewhere the symbols punched on the obverse side of the coins of the middle and later periods are mostly of a complex nature. They are formed by the combination of 2 to 4 *different* simple symbols which are found on the obverse and reverse of early coins. A large number of them have been recognized, but many still remained unexplained, the correct interpretation of which would reveal many new facts of the ancient Hindu culture. Another important fact which has come to light is, that though the number of different types of early period silver coins, published and unpublished, having different sets of groups of symbols does not exceed 55 (so far seen by the author), yet the number of symbols which are seen similar to those figures found on the Mohenjodaro seals is 23 out of the 42 similarities as illustrated on Pl. XXVIII of this essay, while the number of Mohenjodaro-like seal-symbols is less on the middle and later period coins. Notwithstanding the number of different-group-coins being 154 as illustrated in this thesis, the number of similar symbols on these coins is only 13. Thus it is clear that in the author's collection, proportionately the early period coins have about six times more Mohenjodaro-like symbols, in comparison to the later period coins. This fact goes in favour of the tentative differentiation of coins of early and later periods, and is another fact to distinguish one from the other, which is also apparent from the fabrication of the coins and the crude and simple forms of the symbols, out of which have evolved the more complex and finely executed figures of the later period coins. Sir A. Cunningham has also noted in his *Coins of Ancient*

India that the early coins are of a roundish form generally, and are broader and thinner in fabrication, as will be clear from the illustrations of the coins in this thesis.

Fig. 1, Pl. XXVI has been already described in the first part of this chapter, the Parama Bija Mudrā resembles it. The only noticeable fact is that this symbol is more finely executed and is geometrically circular on the coins of the middle and later periods and is seen on 99 per cent. of the coins with one of the Chakras of 6 points as illustrated on Pl. XXVI, Figs. 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 23, 24, 25, 26, 27, and 28; and Figs. 137, 138, 139, on the supplement Pl. XXXII. Theobald, Fig. 139.

Fig. 2,¹ this symbol also has been described in the first part. On the later coins it is found of a finer and geometrically correct form, as if the punch was engraved with the help of geometrical instrument of precision, and it is always seen with Fig. 1 described above. It is a type of SHADARA-CHAKRA. It appears first on the coins of the Golakhpur hoard, in its crude form, not geometrically correct, *vide* the 2nd figure of the 3rd column, Pls. IV and V. But it is not seen on any other type of early coins, of which the author has seen of three different types over 1,470, and hence the coins of the Golakhpur hoard may be taken as a link between the *early* types and the coins of the *middle* period which are illustrated on Pls. IX to XV, group-figures 1 to 69. Theobald, Fig. 100.

Fig. 2a is the same SHADARA-CHAKRA, but it has rounded arrow heads, it is sometimes seen on the coins of the same group on which the Fig. 2 is found. It should not be counted as a different figure. Theobald, Fig. 92.

Fig. 3 is another type of SHADARA-CHAKRA. It has 4 arrow heads, Śaktis, and only 2 zeros or Balayākāra Bindus, see Pl. IX, coin 10 and Pl. X, coin 11, 2nd Fig.

Fig. 4 is another variation of the above described figure, it is formed by composing 3 arrow heads and 3 shields containing a Brahmi *ma*, the so-called taurine symbol, arranged alternately round a circle with a dot, see Pl. X, *Ob.* of coin 14. Theobald, Fig. 98.

¹ A similar symbol was found on a glass seal discovered out of the rubbish filled in between the wooden walls or palisades of ancient Pātali-putra of about 5th century B.C. *J.B.O.R.S.*, 1919, 33.

- Fig. 5 is another form of the same, it consists of 2 arrows, Śaktis, 2 Bindus and 2 M's symmetrically arranged round the same circle with a dot the Parama-bija symbol, see Pl. X, *Ob.* of coin 17. [The author has adopted Mr. Jayaswal's interpretation of this symbol as the letter *M* of Brahmi script].¹
- Fig. 6 is a different variation of the same, having 2 arrow heads, 2 shields and 2 M's the so-called taurine symbol, see Pl. X, *Ob.* of coin 15.
- Fig. 7 is a different type of Shadara-chakra composed of 6 arrow heads or Śaktis, placed equiangularly round the circle with a dot, see Pl. X, *Ob.* of coin 18, 2nd Fig. Theobald, Fig. 229.
- Fig. 8 is another form consisting of 2 arrow heads and 4 figures like the heraldic shields, round the same circle with a dot, see Pl. X, *Ob.* of coin 19.
- Fig. 9 is another variety of the Chakra, having 42 arrow heads and 4 M's, see Pl. X, *Ob.* of coin 20.
- Fig. 10 is a different type of Chakra, 3 Śaktis or arrows and 3 small zeros with a dot inside, arranged alternately round another small circle with a dot, see Pl. X, *Ob.* of coin 21, 2nd Fig.
- Fig. 11 is a Chakra of a different formation. It consists of 3 arrows and 3 small ovals each containing a DAMARU-like symbol, arranged alternately round a circle with a dot, see Pl. XI, *Ob.* of coins 22, 23, 24, and 25, also Pl. XV, 70, 2nd Figs.
- Fig. 12 is another beautiful Shadara-chakra, composed of 3 arrows, and 3 small circles each containing a triscalis, see Pl. XI, *Ob.* of coins 26 and 27, 2nd Figs.
- Fig. 13 is another variation of the same Chakra formed by 3 arrows and 3 small wheels of 6 spokes put round a central circle with a big dot in it, see Pl. XI, *Ob.* of coin 28, 2nd Fig.
- Fig. 14 is a peculiar type of the Chakra composed of 2 arrows, 2 fishes, and 2 M's, see Pls. XI and XII, coins 29, 30, and 31, 2nd Figs.
- Fig. 15 in this figure there are 2 cross-like marks in place of M's, see Pl. XII, *Ob.* of coins 32 to 36, 2nd Figs.
- Fig. 16 in this Chakra there are 3 arrows and 3 objects like Indian lamp, see Pl. XII, *Ob.* of coin 38, 2nd Fig.
- Fig. 17 in this form of the Chakra, there are 3 arrows, one leaf, one lamp like object and another figure not yet identified, it resembles a hammer-head like


¹ All along in the descriptions the letter M stands for *ma* of the Brahmi script, the so-called taurine symbol.

curve attached to a rod, see Pls. XII and XIII, *Ob.* of coins 39, 40, and 41, 2nd Figs.

- Fig. 18 has a different form, Theobald, Fig. 103, it is composed of 2 arrows, 2 leaves, and 2 M's, arranged alternately, see Pl. XIII, *Ob.* of coin 43, 2nd Fig.
- Fig. 19 has 3 arrows and 3 Ghatas, pitchers, or loops with their mouth towards the central circle with a dot, see Pl. XIII, *Ob.* of coin 44, 2nd Fig.
- Fig. 20 is a conspicuous Shadara-chakra seen on a large number of coins of the *middle* or *pre-Mauryan* period. It is formed by 3 arrows and 3 M's enclosed in 3 small oval shaped enclosures, the author thinks that they are 3 M's inside 3 Balayākāra Bindus arranged alternately round the central circle with a dot, see Pls. XIII, XIV, and XV, *Ob.* of coins 45 to 69, 2nd Fig.
- Fig. 21, is a new type, composed of 3 Arrows and 3 DAMARUS, arranged round the circle with a dot, see Pl. XV, *Ob.* of coin 71. (Theobald, Fig. 102.)
- Fig. 22 is a different curiously formed Chakra, composed of 3 arrow-heads with shafts, one fish, one M and one mouse or a puppy like animal arranged round the central circle with the dot, see Pl. XV, *Ob.* of coins 72 to 74, 2nd Fig. (Theobald, Fig. 22, incomplete.)
- Fig. 23 is another variety of the Shadara-chakra, consisting of 3 arrows, one fish with its head towards the circle, one M and a small rod or pole, see Pl. XVI, *Ob.* of coins 75 and 76, 2nd Figs.
- Fig. 24 is another notable variety of the Chakra. It has a SVASTIKA, one fish, one M, and 3 arrows arranged round the central circle, see Pl. XVI, *Ob.* of coins 78, 79, and 80. It may not be out of place here to mention as some scholars thought that silver punch-marked coins do not bear the symbol of a Svastika, but the author has seen half a dozen coins with the symbol of Svastika as a single symbol or in combination with the other symbols as their component part, as in this figure 24.
- Fig. 25 has 3 arrows, one rod, one M, and a group of 6 dots round a central one, which has been described by the author as one of the types of the SHADARA-CHAKRA, see Pl. XVI, *Ob.* of coin 77, 2nd Fig.
- Fig. 26 in this Chakra are arranged 3 arrows, two DAMARUS, one M, see Pl. XVI, *Ob.* of coins 81 and 82, 2nd Fig.
- Fig. 27 has 3 arrows and 3 Mandapas¹ with a dot in each, all arranged round the central circle, the dot enclosed in the shield has been recognized by the Tantra

¹ The figure resembles the modern heraldic shield.

school to represent the supreme being (परब्रह्म प्रत्यरूपं), see Pl. X, *Ob.* of coins 12, 13, and 16. (Theobald, Fig. 97.)

Fig. 28 is another conspicuous SHADARA-CHAKRA seen on the largest number of coins, there are 3 arrows and 3 M's, placed alternately round the small circle with a dot. A noticeable feature of this symbol is that it is seen on a large number of coins with the figure of the so-called MERU, a figure of 3 arches, and also with another figure of 3 arches placed separately (Figs. 43 and 44, Pl. XXIV). This symbol of 3 arches  with a crescent on its top was seen by Dr. Spooner on the base of one of the pillars of the hall of Chandragupta Maurya excavated at Kumrahar, PATNA, it was also noticed on the Sohagaura Copperplate of the Mauryan period (J.A.S.B., 1894, p. 84), which lead the author to fix the period of such coins which were punched with the Meru symbol described above to the Mauryan period, and the result of the quantitative chemical analysis of a piece of the coin (Type No. 128 of Pl. XX), which tallied very nearly with the ingredients of the alloy used for minting silver punch-marked coins described by Kautilya in his Artha-Sāstra further strengthened the conclusion of the author, and the finding of the coin illustrated on Pl. XX, Fig. 128, from 16 different places, Swat, Hasanabdal, Peshawar, Rawalpindi, Mathurā, Kosam, Benares, Purniah, Bhagalpur, Teregna (Patna Dist.), Taxila, Deccan, Assam, and Ceylon, convinced the author that the said coin Fig. 128, Pl. XX belonged to the Maurya period.¹ [Now Mr. Jayaswal has shown this symbol to be the monogram of Chandragupta Maurya himself.]

Another noticeable feature of the above described 32 different types of the SHADARA-CHAKRA (6-pointed wheel) mentioned with full details, is their formation, as they are found to contain from 2 to 5 *different simple symbols* all found on the *early* coins of silver as described and illustrated in the previous part. This methodical arrangement in the formation of the Shadara-chakras must have some meaning, they do not appear to be mere ornamental figures, or an emblem of the sun or a lotus. So far 32 different types of this wheel Shadara-chakra have been traced

¹ A paper (*Observations on Silver punch-marked Coins and their age*) was read by the author before the Num. Society, 1931, separately published.

out with certainty by the author, including the Figs. 137, 138, 139, 150, and 151, illustrated on Pl. XXXII, of this thesis, but there may be many more not yet known or published. It will be seen from the illustrations of these Chakras, Figs. 2 to 28, Pl. XXVI, and also those illustrated on supplement, Pl. XXXII, that all of them have a common central figure in them, the Nābhi or nucleus in the form of a small circle with a conspicuous dot in it, an ancient symbol. The Parama Bija Mudrā of the Tantrikas of the medieval period resembles it. Another figure which is commonly found in the composition of these Chakras is the figure of small shafted arrow, and out of 32 different types of Chakras (including Figs. 137, 138, and 139 of Pl. XXXII) not a single one is seen without these two symbols as their common factor, only the other simple symbols varying. This systematic change cannot be without some purpose and meaning, the study of which would reveal some new facts not yet known to us; as stated before the SHADARA-CHAKRA formed of 6 radial lines or leaves put round a nucleus was considered equivalent to the Sudarśana Chakra of Vishṇu. [‘Shadaram vā etata sudarśanam mahāchakraṁ moksha-dvāraṁ yad yogina upadiśanti’.] Whether in the same sense these Chakras were taken in the period of the punch-marked coins is the question before us. It is clear from the study of these figures that they are not mere ornamental or decorative symbols, as some previous scholars had thought. Dr. Spooner took the symbol as a conventional lotus, while others took it as a symbol of the sun without giving any reason for their theory.

Theobald could illustrate only 12 of these Chakras, a few of them are incomplete, but he added 2 more in his revised list without illustrating them. Another fact revealed by the study of the symbols on the coins is that each Chakra described above has its own group of five symbols, so much so that particular symbols are to be found only with a particular type of Chakra. This helps a great deal in deciphering the incomplete or superimposed symbols which owing to their disfigurement are difficult of identification. The Chakra symbol is found on 99 per cent. of coins of the later period; only those coins are exceptions which bear the homo figures, and 2 more which do not bear the symbol of Chakra, as illustrated on Pl. XXI, Figs. 132 to 140; in other

words, only 9 types of such coins could be found in 2,000 coins.

Figs. 29, 29a, 30, 30a are elephant figures, already described in the 1st part from the Indian point of view, they represent the sacred Vāhana of the Vedic god Indra. In figure 29a is seen a *MA* back, and in figure 30 a crab like animal is seen below the elephant. This figure is seen on a large number of coins of the middle and later periods, see Pls. IX, X, XI, XII, XIII, XIV, XVI, XVII, XX, and XXI, for the figure of elephants. (Theobald, Fig. 10.)

Fig. 31 seems to be a peculiar figure resembling an elephant, see Pl. XII, coins 39 and 40.

Figs. 32, 32a, 32b, 32c, and 32d (Theobald, Figs. 16, 17, and 18) are all different variations of the figure of a Nandi, bull, already described in the previous part. Here again it will be noticed that some of the figures have either a *MA* or a fish placed on the back or in front of it, reminding us of the bull symbols seen on the Mohenjodaro seals with a sort of an appendage placed in front of the bulls, which has been taken as an incense burner. This figure of a bull is also a conspicuous symbol seen on the coins of the middle and later periods, see Pls. IX, XII, XIII, XIV, XV, XVI, XIX, and XX, for the figure of the Nandi the revered Vāhana of Śiva.

Fig. 32e is a special form of the bull, it is seen standing on a hill of 5 arches, from the Hindu point of view it most probably represents the Nandi standing on the Kailāsa mountain, see Pl. XIII, coins 45, 46, and 47.

Fig. 33 is another symbol of the same design, there is a jumping dog with its curled up tail on a hill, of 5 arches, probably it represents the Vāhana of Bhairava aspect of Śiva, or it may be the dog of Yama. It is a conspicuous symbol on coins 53 to 69, Pls. XIV and XV, 3rd Figs. (Theobald, Fig. 49.)

Fig. 34 represents a tree of 5 lanceolate shaped leaves growing from the top of a 5-arched hill, the shape of the leaves resemble so much the Pātali tree (as pointed out by Mr. Jayaswal to me), that one is tempted to take the symbol of the Pātali after which the city of Pātaliputra was named, see Pls. XI and XII, *Ob.* of coins 29 to 34, 4th Figs. (Theobald, Fig. 52, inaccurately drawn.)

Fig. 35 is a doubtful figure, being incomplete, a hill of 5 arches with a crescent like figure at the top, see Pl. XII, coin 38, 5th Fig.

Fig. 36 is a similar symbol of a hill of 5 arches with a peacock perched on it; the Mayūra (peacock) is the

Vāhana of Kārtikeya, the son of Śiva. The Vāhanas of different deities were revered in ancient days as they are up to this day, or the symbol may represent the Mauryan dynasty as pointed out by Mr. Carlleyle.¹ A peacock engraved on the stone pillar of Asoka at Lauria Nandangarh 2 feet below the ground surface was seen, which he took to be the stamp or royal mark of Asoka. This symbol is seen on the obverse of coins of the Mauryan period and on the reverse side as well on a large number of coins, discovered in the Patna district, which are in the Museum there, see Pl. XVIII, 105 to 107, 4th Figs., as well as *Re.* of coins 100 and 101. (Theobald, Fig. 50.)

Fig. 37 is a similar hill representation of 5 arches having a round dot probably representing the full moon (or a symbol, which in Tantra depicts the supreme being the Parabramha, represented by a dot) surrounded by 4 M's with their cusps turned outwards. What does this symbol actually represent remains an enigma at present, see Pl. XI, *Ob.* of coin 26, 3rd Fig.

Fig. 38 is another hill figure of 5 arches, it has the figure of a Parama-Bija Mudrā like symbol, with 4 M's placed two and two on each side with their heads towards each other, it could be taken as the figure of the rising sun above the hill, but the puzzle is to explain the presence of M's, see Pl. XI, *Ob.* of coin 27, 3rd Fig.

Fig. 39 is another variation of the hill figure of 5 arches, there is a long central arch like a gate, and there are 4 arches one above the other on each side of it, with a bigger M surrounded by 4 others, see Pl. IX, *Ob.* of coin 3, 5th Fig.

Fig. 40 is the representation of a hill of 6 arches arranged in a pyramidal form, each containing a Damaru. Cunningham thought this symbol of Damaru to be the Indian lamp, but it looks more like the Damaru than the lamp, see Pl. XVI, *Ob.* of coins 81 and 82, 3rd Fig. (Theobald, Fig. 48.)

Figs. 41, 41a, 41b are different variations of a simple 6-arched hill. Fig. 41 has a crescent on its top, Fig. 41a has more elongated arches, see Pls. XVII, coin 86, 4th Fig.; Pl. XXI, *Ob.* of coins 137 and 138, 1st Figs.; and Pl. IX, coin 3, 4th Fig. (Theobald, Fig. 47.)

¹ See Arch. Survey of India Report, 1877-80, by A. C. L. Carlleyle, Vol. XXII, p. 47.

Fig. 42 indicates some sacred object, a 3-arched figure enclosed in a big arch with a Brahmi M on its top and 2 fishes in a tank below it, see Pl. XI, *Ob.* of coins 22 to 25, 3rd Figs. (Theobald, Fig. 53, inaccurate.)

Fig. 42a is not seen complete on the coin, there is a single bigger arch, and 3 M's and 2 dots placed alternately above it. It has probably 2 fishes in a tank below like the previous figure, see Pl. XXI, *Ob.* of coin 141.

Figs. 43 and 43a (Theobald, Fig. 51, without crescent) are variations of the same symbol, a figure formed of 3 arches one placed above the other 2, with a crescent on its top. Sir A. Cunningham and other scholars mistook it to be the figure of a Stūpa, but Bhagawan Lal Indraji explained it as the figure of a Meru, with a crescent on top, but the question arises about the 3 arches and the crescent, on its top. There is no allusion anywhere of the moon with the Meru. How to explain the crescent on its top? In the opinion of the author it may represent the abode or temple of the Triads, Bramhā, Vishnu, and Śiva, the upper cell with the crescent on top indicates it to be the abode of Śiva. As the coins belong to the Hindu period, objects relating to Hindu mythology are expected to be seen in the coin symbols of those days, and they should be seen from the ancient Hindu point of view. Whatever may be the true interpretation of this symbol, from the numismatic point of view, it is an important symbol, and is helpful in fixing the period of the coin. It was first noticed as such on the Sohagaura copperplate of the Mauryan period; it was also noticed on the base of the sand-stone polished pillar of Chandragupta's hall discovered in the village Kumrahar, a part of Patna, the ancient Pātaliputra, excavated by Dr. Spooner (*vide* Excavation of Pātaliputra, A.S. Report, 1912-13, pp. 53-83, Pl. XLIX by Dr. Spooner). It is clear from the above discoveries that the symbol was used for some purpose in the time of Chandragupta, and as it is also seen on a large number of punch-marked coins found throughout India and one of them, No. 128 of Pl. XX, which was obtained in large numbers from 16 different places, viz.:—Swat, Hasan Abdal, Peshawar, Rawalpindi, Taxila, Mathura, Bhagalpur, Terega (Patna Dist.), Kosambi, Purniah, Benares, and the Deccan, the all-India find of this particular type of coin lends support to the author's theory to consider it as Chandragupta's

coin. This view is further supported by the chemical quantitative analysis of the said coin, as the percentage of silver, copper, and other base metals found in the alloyed silver of the coin tallied very nearly with the description given by Kautilya in his *Arthaśāstra* about the proportion of silver, copper, and other base metals, in Bk. II, Ch. 12 :—

“लक्षणाध्यक्षः चतुर्भागतमं रूप्यरूपं तीक्ष्णत्रपुसीसञ्जनानामन्यतमं
माषवीजयुक्तं कारयेत् पणमर्धपणं पादमष्टभागमिति” ।

According to this the ingredients of the ‘PANA’, the silver punch-marked coin of his period were, silver 68·75, copper 25, with any of the base metals, tin, lead, iron, and galina 6·25 parts in 100 parts of the coin metal, while the analysis of the coin indicated, silver 68·5 and copper with clear trace of lead and other impurities 31·5. A difference of ·25 of silver in 100 parts was found to be less in the coin, which can be explained to be due to the impurities in the original silver used for preparing the alloy; a cent. per cent. pure silver could not be expected in those early days, as even in modern times of chemical knowledge the purity of the finest silver which is highly assayed is 999 in 1,000 parts of bullion silver. For the reasons stated above the particular coin is considered to be of the Maurya king Chandragupta. It may also be pointed out here, that the belief of some of the early scholars that in ancient days of India, coins were not manufactured by the kings but were minted by guilds or private persons is erroneous, which is proved by the writing of Kautilya in his *Arthaśāstra*, where he says that coins were manufactured for two purposes, one for storing in the king’s treasury, and the other for currency under the supervision of the State officer LAKSHAÑADHYAKSHA; coins were also minted from bullion brought by the people, for which manufacturing charges were made and royalties levied.

Fig. 44 seems to be a different depiction of a hill, or it may be the representation of three gates [*Tripoliyā* in Hindi], as stated in my previous thesis, see Pl. XVII, COINS 86 to 92, obverse symbols, 3rd Figs. (Theobald, Fig. 59.)

Fig. 45 is a doubtful symbol, it is not very clear on the coin, see Pl. XIX, coin 110, obverse, 5th Fig.

Fig. 46 is undoubtedly the figure of a rhinoceros. It appears that the engraver of the punch has committed a mistake in showing its horn in the wrong way, it

is bent forward instead of backwards. This symbol was noted by Theobald (Fig. 13), but it is curious that he deleted the symbol in his revised list, considering it to be his mistake. There are half a dozen coins in the author's cabinet clearly showing the figure of a rhinoceros. Similar coins are in the cabinets of Capt. M. F. C. Martin and Mr. Srinath Sāh of Benares. From the Hindu point of view, its hide is considered sacred. Arghi, a sort of boat-shaped vessel is made of its hide to give water oblations to the dead Pitris, see Pl. X, coins 11 to 15. This symbol is also found on several Mohenjodaro seals (*vide* Pl. XXIX, seal No. 14, 3rd figure of this essay), Vol. I, Pl. XII, Fig. 17 of Mohenjodaro excavation report by Sir J. Marshall.

Fig. 47 (Theobald, Fig. 19, inaccurately drawn) is a jumping dog facing right, with 4 M's around it. This symbol resembles Fig. 33, but it is not standing on a hill, see Pl. IX, *Ob.* of coins 7 and 8; also Pl. XIII, *Ob.* of coins 51 and 52, 3rd Figs.

Fig. 48 is a panther like animal following a kid or a dog (Theobald, Fig. 37). It is at present difficult to say as to what it actually represents, see Pl. XVII, *Ob.* of coins 87 to 92; and Pl. XX, *Ob.* of coins 124 to 127, 4th Figs.

Fig. 49 (Theobald, Fig. 20, partly shown; Fig. 25, inaccurately drawn, and Fig. 221) is a figure of a deer, standing facing to right with a plant in front of it and a Damaru or pitcher like object over its back. Theobald took it as the figure of a goat, see Pl. XV, *Ob.* of coins 72 to 74, 4th Figs. This symbol is seen with the figure 22 already described.

Figs. 50 and 50a are the figures of a rabbit or a hare, enclosed in a frame (Theobald, Fig. 26). See Pl. XV, *Ob.* of coin 67; Pl. XI, *Ob.* of coin 28; and Pl. XIII, *Ob.* of coin 50, 3rd Fig.

Fig. 51 (Theobald, Fig. 24, inaccurately drawn) is another enigmatic symbol not clearly understood, a small dog or a puppy stuck to a pole is shown within a railing, it appears that it alludes to some story or represents a ceremony, now forgotten, see Pl. XIX, *Ob.* of coin 114, it is also seen on the reverse of coins 111, 113, 114, 115, and 125.

Fig. 52 (Theobald, Figs. 31, 32, and 34) is clearly the figure of a Nāga, cobra, with its expanded hood, it is also revered as a pet of Śiva, or it may represent the Takshaka Nāga, see Pl. XVII, coin 91, 5th Fig.

Fig. 53 (Theobald, Fig. 45) seems to be a small creeping insect with 10 legs. It is generally seen on the early

coins, as well as on the obverse of middle period coins, but only on the reverse of the later period coins, see Pl. XXXI, figure 10 of the first line; Pl. IX, *Ob.* of coin 10, 5th Fig.; Pl. X, *Ob.* of coin 16, 4th Fig.; Pl. XII, *Ob.* of coin 36; Pls. 16 and 17, *Re.* of coins 75 and 92 respectively.

Fig. 54 (Theobald, Fig. 28) is another unexpected symbol the figure of a frog, see Pl. XV, *Ob.* of coins 68 and 69.

Figs. 55, 55a, 56, 57, 57a, 58, 59, 60, 61, 61a, 62, 62a are fishes of different species, some of them are single, but 56 and 57 are in pairs, some shown living in tanks as Fig. 57, while in 57 and 57a they are shown in their natural environments in a pond with aquatic plant or a lotus; in Fig. 58 they are shown in an ornamental design 3 of them are placed at an angle of 120° round a central nucleus; in Figs. 59 and 60 they are seen 4 in a tank; Figs. 61 and 61a show 2 pairs with a separating line between them, see Pl. IX, *Ob.* of coins 1 and 219, Pl. X, *Ob.* of coins 11 to 15; Pl. X, coin 19; Pl. XII, *Ob.* of coins 39 to 42; and coin 52; Pl. XV, coin 69; Pl. XVI, coin 76; Pl. XVII, coin 86; Pl. XIX, coins 108 and 109 also 119; Pl. XX, coin 126, and Pl. XXI, *Ob.* of coins 139 and 140, for the respective figures. (Theobald, Figs. 44, 37, 39, and 42 respectively.) Fishes are considered auspicious, up to this day, it is a good omen.

Figs. 62, 62a, and 143 of the supplementary plate (Theobald, Fig. 36) are described by Theobald as Cat fishes, see Pl. IX, *Ob.* of coin 9, 5th Fig.

Fig. 63 (Theobald, Fig. 35, inaccurately drawn) is a turtle with the symbol of 4 M's with a common head, Pl. XXI, *Ob.* of coin 135; a turtle has its place in ancient Indian mythology but how it comes here is a puzzle.

Fig. 64 is another puzzling figure of a turtle with a panther like animal and 3 M's in front within one incuse showing it to be a group of figures in one punching, and not a superimposed figure, see Pl. XVIII, *Ob.* of coin 103, 5th Fig. Theobald has not noted this symbol.

Fig. 65 is the figure of a gharyāl (fish-eating crocodile) catching a fish in its mouth. Its sharp teeth are seen, only its head is seen on the coin (Theobald, Fig. 30), he has described it correctly, a gharyāl catching a *hilsā* fish, but why the figure comes with the other symbols is the question to be considered. Another noteworthy feature of the symbol is its exact resemblance with a figure seen on the Mohenjodaro seals. On the seals the entire body of a gharyāl is seen but on the

coin only its head is visible probably owing to the small size of the coin, see Pl. XXIX. The first three seals, and the figure on the coin which are given side by side, for comparison, with Vol., Plate, and seal numbers of Sir J. Marshall's report. This symbol was first noted by Thomas. In the Indian mythology, Kāmadeva the Hindu Cupid has 5 different names of which his 2 well-known names are MAKARA-DHVAJA and MINAKETU, can it be that the symbol alludes to Kāmadeva in any way?

For the symbol, see Pl. X, *Ob.* of coin 20, the 5th figure it is clearly seen in the photo of the coin on the left lower corner.

- Figs. 66, 66a, 66b seem to be the Vata tree. They are shown in a frame (Theobald, Fig. 67 ?) probably to show them reverence, see Pl. IX, coin 2 and Pl. XIII, coin 44 ; Pl. XVI, coin 75, where it is seen with its fruits, Pl. XVII, coin 94. Fig. 66b, Pl. XV, coin 70, is Theobald, Fig. 222, but he has shown it incomplete.
- Fig. 67 is the same Vata tree but differently drawn, see Pl. XIV, coin 60, 5th Fig.
- Fig. 68 seems to be a conventional form of the tree with horizontal branches, see Pls. XI, XII, XIII, and XIV, *Ob.* of coins 24, 27, 39, 52, and 58 respectively, 5th Fig.
- Fig. 69 is a beautiful tree with flowers, it was found on the 2 coins obtained from Nagpur Museum, see Pls. XVI and XXI, *Ob.* of coins 85 and 142, 4th Figs.
- Fig. 70 is undoubtedly the Pātali tree with flowers, see Pl. XIV, *Ob.* of coin 61, 5th Fig.
- Figs. 71, 72, and 72a are like Fig. 68, with horizontal branches, they could not be definitely identified, see Pls. XI, XII, and XVI, *Ob.* of coins 21, 31, and 82 respectively. Fig. 72a is Fig. 74 of Theobald.
- Fig. 73 has round leaves, but an M is put on its top ; it has resemblance to the Palāśa leaves. Palāśa wood is used for Havan., see Pl. X, *Ob.* of coin 16, 5th Fig. (Theobald, Fig. 64.)
- Fig. 74 appears to be another variation of Fig. 73 ; see *Ob.* of coin 43, Pl. XIII, 4th Fig.
- Figs. 75, 75a, 76, 76a, and 79 seem to be different plants with or without railing, see Pls. XI, *Ob.* of coins 23 and 29 ; Pl. XII, coin 40 ; Pl. XIII, *Ob.* of coin 42 ; Pl. XVI, coin 83 ; and Pl. XVII, *Ob.* of coin 89.
- Fig. 77 is like a sago palm, the tree is shown with 5 branches and 4 fruits, the trunk is bottle shaped,

with remains of bark still attached to the trunk (Theobald, Fig. 71). See Pl. IX, *Ob.* of coins 7, 8 and Pl. XIII, *Ob.* of coin 51, on which it is very clear and complete.

Fig. 78 is the same as the previous figure, rather crudely depicted and without fruits, it has resemblance to an ordinary palm, with less tapering trunk, see Pl. IX, *Ob.* of coin 5. (Theobald, Fig. 80, drawn incomplete.)

Fig. 80 is a tree like Fig. 73, but it is put in a big reservoir, see Pl. XIII, *Ob.* of coin 50. (Theobald, Fig. 65.)

Fig. 81 is a peculiar tree put in a railing, it has only a few leaves at the top, with 4 M's put round it, see Pl. XIX, *Ob.* of coin 116, 4th Fig.

Fig. 82 seems to be incomplete, see Pl. XII, coin 37, 4th Fig.

Fig. 83 is a plant grown in a *Chauri* or pot, it is conspicuously seen on the Chandra Gupta Mauryan coin. Theobald did not notice it, see Pl. XX, *Ob.* of coins 128 to 130, 4th Figs.; also Pl. XXI, *Ob.* of coins 132, 137, and 138, 3rd Figs.

Fig. 84 seems to be the cactus plant, the prickly pear (*Opuntia tuna*) with its joined leaves and thorns. Why it is made a coin symbol is still a mystery, see Pl. XI, *Ob.* of coins 26 and 27, 5th and 4th Figs. respectively.

Fig. 85 seems to be the leaf of the prickly pear, its thorns are clear. See Pl. XVIII, coin 101, 5th Fig.

Figs. 86 and 86a are variations of the same figure, it looks like the lotus plant growing in water, the 2 circular leaves are seen on the surface and the other 2 are raised above water with their stalk, and the central bud (Theobald, Fig. 89), which he took to be the representation of a garden, it appears on the coins of the later period, see Pls. XVII, XX, and XXI, *Ob.* of coins 88, 123, 125, 5th Figs.

Fig. 87, this symbol could be interpreted in 2 ways, a shield with 3 spears behind it, or an aquatic plant growing out of a small tank, see Pl. XXI, *Ob.* of coins 137 and 138. Theobald has noted this symbol as Fig. 201.

Figs. 88 and 119 are smaller symbols such as appear on the reverse of these coins; they seem to be wrongly punched on the obverse side of the coins.

Figs. 89, 90, 91, 92, 93, 94, 95, 95a, 96 are the various symbols formed of one or two M's with some other mark like a leaf, a T shaped stand or a small circle with a dot, or a spear head, out of these symbols Fig. 92 (Theobald, Fig. 169) is a conspicuous figure on the coins of the middle period, see Pl. IX, *Ob.* of coins

7 and 8, 4th Figs.; Pl. X, coins 19 and 20, 3rd Figs.; Pl. XII, *Re.* of coin 39; Pl. XIII, *Ob.* of coins 43, 49, and 50, 5th Figs.

Fig. 97 and 97*a*, which seems to be an arrow of 5 forks, with a tail or a feather at the end, sometimes seen with or without 2 M's, may be the Pañcha Vāṇa described in the 1st part of this chapter. This symbol was seen by Mr. Walsh on some coins which were obtained from Ghoru Ghāt of the Bhagalpur district, see Pl. IX, *Ob.* of coin 4, 5th Fig.; Pl. XI, *Ob.* of coin 21, 4th Fig.; this symbol is seen on the coins of early and middle periods.

Fig. 98 (Theobald, Fig. 118 shown incomplete) is a peculiar symbol. Theobald described it as a bird's receptacle of food. What lead him to think of it is difficult to imagine. To the author it looks like a ŚŪLA MUDGARA, a club with forks, a heavy offensive arm of the early days. It has 4 M's placed by its side. See Pl. IX, *Ob.* of coin 3, 4th Fig.; Pl. XIII, *Ob.* of coins 45, 46, and 47, 3rd Figs.

Figs. 98*a* and 98*b* are variations of the previous symbol; there is a triscalis, another very ancient symbol, already described. See Pl. XVIII, *Ob.* of coins 99 and 97, 5th Fig. (Theobald, Fig. 167.)

Fig. 99 is undoubtedly a flag staff of the ancient days, as is seen on the gates of the Sanchi stūpa sculptured in stones; the flags were attached to the upper part of the staff and they flew horizontally. The staffs were held in hands and carried by men sitting on elephants. This custom of carrying a banner in a procession even in this 20th century is not a new thing. It is undoubtedly a very old system. The elephant with the rider carrying the Patākā, flag, leads the procession. Theobald (Figs. 119, 120) described this symbol also as the receptacle of a bird?, see Pl. XVI, *Ob.* of coin 85, and Pl. XXI, coin 142, 3rd Fig.

Figs. 100, 101, 102, and 103 are artistic combinations of the so-called taurine symbols taken 4 together, (Theobald, Figs. 61, 99, 165, and 164). Whether they are mere artistic combinations forming ornamental designs, like the modern Peepal leaf *Jhālar*, *frieze* and other designs which have originated from some sacred leaf or flower, and are used as mere ornamentations, or are actual technical symbols designed to represent some particular idea is difficult at present to say. See Pl. XVIII, *Ob.* of 100; Pl. IX, coin 2, 3rd Fig.; Pl. XI, coin 28, 3rd Fig.; Pl. XIV, coin 55; Pl. XVI, coins 77, 78, 79, and 80,

- 3rd Figs.; Pl. XVII, coin 93, and Pl. XIX, coin 118; Pl. XIV, coin 63, 5th Fig.; Pl. X, coin 17, 5th Fig.
- Fig. 104 (Theobald, 166) is another combination placed in the 4 compartments of a square, 2 M's and 2 damarus. See Pl. XV, coin 70, 4th Fig.
- Figs. 105, 106, 107, 108, and 109 are other beautiful complex symbols formed of 4, 5, 6, and 8 M's artistically arranged round 4 circles with dots, a wheel of 6 spokes, a temple like figure with a spear head, a shield like figure and 2 small circles respectively. Any attempt to identify them would be a mere conjecture. For the figures see Pl. XIII, coin 48, 5th Fig.; Pl. XI, coin 30, 5th Fig.; Pl. XI, coins 22, 23, and 24, 4th Figs.; Pl. XIII, coin 44, 4th Fig.; and Pl. XIV, coin 62, 5th Fig. for the respective symbols.
- Fig. 110 is clearly the SVASTIKA symbol placed in a Mandapa; this figure is a well-known ancient symbol; it is seen on many Mohenjodaro seals, and is a world-wide figure. See Pl. XVI, coin 85, 5th Fig., and Pl. XXI, coin 142. (Theobald, Fig. 134.)
- Figs. 111 and 111a are 2 variations of the same figure (Theobald, Figs. 274 and 136). Cunningham described it as a bale of cotton, but Theobald recognized it correctly; he called it Caduceus, which is a rod with 2 cobras intertwining it, he thought it to be a modified form of the same and considered it to be connected with Śiva. The author holds the same view. On the Nāgapañchamī day in August when the serpent is worshipped similar figures are drawn on paper and sold for worship, see Pl. XV, *Ob.* of coins 71 to 75, 3rd Figs.; Pl. XVII, coins 93 to 105, 4th Figs.; and Pl. XXI, coins 135 and 136, 4th Figs. This symbol is also seen on a large number of coins on their reverse side, Pl. XVIII; on the Reverse of coins 97, 98, 99, 102, 103, 104, it is seen on both the sides, but it has not been found on the early coins.
- Fig. 112 resembles a Stambha, a pillar, it was seen on a coin found at Kosambi by Mr. Martin, from whom I obtained a duplicate, see Pl. XVII, coin 95, 5th Fig.
- Figs. 113 and 113a are two bow and arrow figures (Theobald, Figs. 58 and 56 but without any M). The bows and arrows were the chief arms of war for use from a distance in the early days, and in the Hindu mythology they are the Praharāṇas, the emblematic arms, in the hand of the Mother goddess. See Pl. X, *Ob.* of coins 17 and 18, 3rd Figs.; Pl. XV, coin 71, 5th Fig. This symbol is seen on the coins of early, middle, and the *later* or Mauryan periods.

Figs. 114, 114a (Theobald, Fig. 9) is a steel-yard¹ just as we use in India now-a-days ; the horizontal line is the arm, the small upright line indicates the index at the fulcrum, the hanging line is shown with a pan, the circular piece is the sliding weight, and the rectangular figure is probably a vessel. Exactly similar figures are seen on the copper cast coins and on the Gandhar sculpture representing the Sibi Jātaka story, now in the British Museum, where the scene is depicted of king Sibi sacrificing his own flesh equal in weight to the weight of a dove to save it from a hawk ; a man is standing there with a similar steel-yard for weighing his flesh, for the illustration, see Pl. XI of Barnett's *Antiquities of India*, 1913. See Pl. XVIII, *Ob.* coin 106, 5th Fig.

Fig. 115 is a square of 4 compartments (Theobald, Fig. 162), is the symbol Chatushkoṇa already described. See Pl. XV, coin 71, 4th Fig., but the figure is doubtful, it may be the railing of a tree generally shown on the coins without the tree.

Fig. 116 seems to be the depiction of a thatched shelter house as is seen on the Sohgaure copperplate ; as illustrated in my previous thesis the small circle probably represents a well. Building of a shelter house and digging a well near it is a very ancient custom of the Hindus as a charitable work, to help the travellers by roads. See Pl. XX, coin 129, 5th Fig.

Fig. 116a seems to be the same, but there is the symbol of a triscalis with it, another very ancient symbol. It is found on the Lycian coins of about 450 B.C. (*Numismatic Chronicle*, 1886, Pl. I, Fig. 7) ; it is also found on the early stones of Scotland (Theobald). See Pl. XVIII, *Ob.* coin 98, also 97 and 99, 5th Figs.

Fig. 117 is a group of 5 big circular dots, see Pl. XXI, *Ob.* of coins 139, 140, 4th Figs.

Figs. 118 and 119 are smaller figures and seem to be wrongly punched on the obverse side of the coins by mistake ; they have been already described in the 1st part. See Pl. XIII, coin 42 ; and Pl. XII, *Ob.* of coin 35.

Fig. 120 is a floral design with 4 radial lines and 4 leaves, see Pl. XX, coin 122, 5th Fig.

Fig. 121 is like the Sudarśana Chakra, a wheel of 8 spokes and 8 axe-head like blades attached to it. Theobald

¹ Some scholars thought it to be the Libra sign of the zodiac, but there are no other zodiac symbols on the Coins. The Libra would have been shown by the figure of a scale and pans which was well-known and is fully described by Kauṭilya in his *Arthashastra*.

(Fig. 142) has described it to be a wheel with 8 bells attached to it, like the Mass-bell of the medieval period of Europe, but the clappers are not seen there. See Pl. XIX, coin 113, 5th Fig., and Pl. XIII, *Ob.* of coin 43, 3rd Fig.

Fig. 122 is like the flower carrier, the Indian *Dālī*, for carrying flowers for worship; there are 2 M's in the figure. See Pl. XIV, 53, 5th Fig.

Fig. 123 seems to be the figure of a hand enclosed in a frame, but only 4 fingers are seen. A very primitive custom of printing the hand impression with turmeric or the red coloured powdered turmeric, Kumkum on the walls or on the doors is still prevalent throughout India amongst the Hindus, specially in villages. It is considered auspicious; the women of the family generally do it. The symbol may be the same sort of the hand impression without the thumb. Theobald (Fig. 7) thought it to be the hand impression of a *Satī*. Thomas had coins with similar symbol with 5 finger marks. See Pl. XIX, *Ob.* of coins 117 to 120, 4th Figs. This symbol has not been seen on the *early* and the *middle* period coins by the author.

Fig. 124 (Theobald, Fig. 207) seems to be the depiction of lightning. Theobald took it doubtfully to be the figure of a 2-headed snake. He is right to note the blind head of the figure. See Pl. X, coin 11; Pl. XIII, coin 46; Pl. XIV, coin 56. This symbol has been seen only on the middle period coins.

Fig. 125 is like the Figure 60 of Pl. XXII described before, with a M between. See Pl. XX, coin 131, 4th Fig.

Fig. 126. There are 2 small circles with dots already described before, see Pl. XII, as extra figures on the obverse of coin 34, which is not illustrated on the plate. Photograph of another coin is shown there.

Fig. 127 is the figure of a man carrying something in his stretched hands. It may be a soldier. Theobald (Fig. 2) took it to be the figure of *Śiva*, but there is no indication for its being the image of *Śiva*. *No punch-marked coin has been seen with the figure of any deity up to this time by the author.* See Pl. XVIII, *Ob.* of coin 104, 5th Fig.

Fig. 128 is undoubtedly the figure of a soldier, with a sword and a shield in his right and left hands respectively. See Pl. XVI, *Ob.* of coins 83 and 84, 4th Figs. The figure has a turban on its head.

Fig. 129 is a figure probably of a soldier with a peculiar head-dress, holding a bow in his right hand. See Pl. XI, *Ob.* of coin 28, 5th Fig.

Fig. 130. In this figure there are 3 separate human figures each punched separately by different punches as is clear from the incuse formed on the coin. The figures are not in a line; they look like soldiers holding bows in their hands; they may be shields. See Pl. XXI, coin 132, 1st, 2nd, and 3rd Figs.

Fig. 133 (Theobald, Fig. 1). This is a group of 3 human figures in one punch; they are not like the previous figures separately punched. The chief feature of this figure is that the 3rd figure has a clear diadem-like fillet hanging behind its head. There is no Indian head-dress of the ancient Hindus like it known to us, and it is a well-known fact to the numismatists that Indo-Greek kings on their coins always got their figures stamped with diadems, a custom which was also adopted by the Sakas, the Greck Kushans, and even by the Great Guptas on their coins. It leads one to think that this punch-marked coin bearing the human figure with a double fillet hanging behind would have been imitated by some Hindu king when the royal diadem became well-known to Indians. This coin gives an idea of the period when it was manufactured. The latest date would be 2nd century B.C. and the earliest the third century B.C. The last limit of the manufacturing of the punch-marked coins can be put safely in the 2nd century B.C. at the latest, after which we have coins with legends. Such a coin is also illustrated by Sir A. Cunningham in his coins of Ancient India, Pl. I, No. 11. Mr. Walsh has described a similar coin obtained from Ghoro Ghāt of Bhagalpur Dist. (J.B. and O.R.S., 1919, Pl. I, Nos. 53, 54, and 55). Dr. V. Smith also illustrated such a coin in the Indian Museum Catalogue of Coins, Vol. I, Pl. XIX, Fig. 3. For the illustration, see Pl. XXI, coins 134, 135, and 136 of this thesis. Theobald took one of the figures as of a female, owing to, perhaps, the rounded knot of the hair, but in the Aśokan sculptors men are seen with knotted hair with and without turban on the head.

Fig. 132 is another separately punched group of human figures, Pl. XXI, coin 133. In this the 3rd figure has 3 dots above its head.

Fig. 133 is a flower, see Pl. X, coin 18, 5th Fig.

Fig. 134 is a small turtle with the figure of 4 M's. See Pl. XXI, coin 135, 5th Fig.

Figs. 135 and 136 are symbols connected with M's in combination with a spear head. See Pl. XXI, coins 142 and 143, 5th Fig.

- Fig. 137 of the supplement, Pl. XXXII, is a Shadara-chakra, having 2 śaktis, arrows, and 4 bell-like figures, round a circle with a dot. See Pl. XXXII, coin 147.
- Fig. 138 is another Chakra, composed of 2 śaktis, 2 M's, one fish, and one oval with a dot. See Pl. XXXII, *Ob.* of coin 146.
- Fig. 139 is a differently formed Chakra consisting of 2 śaktis, 2 fishes, and 2 M's in 2 ovals. See Pl. XXXII, *Ob.* of coin 145.
- Fig. 140 is seen incomplete. A circle is mounted in a railing. See Pl. XXXII, *Ob.* of coin 147, 4th Fig.
- Fig. 141 is a flag staff like Figure 99. See Pl. XXXII, coin 148.
- Fig. 142 is a turtle with 3 M's. See Pl. XXXII, coin 149, 5th Fig.
- Fig. 143 has been already described with Fig. 62, see Pl. XXXII, coin 147.
- Fig. 144 is a Pātali tree, already described. See Pl. XXXII, *Ob.* of coin 146.
- Fig. 145 seems to be an aquatic plant with trifoliate leaves and root bulb; the line indicates the surface of water; it looks like the modern JALAKUMBHI, or *Kachuri*, the scourge of Bengal tanks and rivers. See Pl. XXXII, coin 146.
- Fig. 146 is a bulbous plant. See Pl. XXXII, coin 150.
- Fig. 147 is another aquatic plant with leaves and flowers; it may be the lotus plant; there is a fish below in the water and 2 M's. See Pl. XXXII, coin 145.
- Fig. 148. This symbol could not be identified though it is clear on the coin. It looks like a goad, a battle-axe head on the right side and a fish on the left with M, all enclosed in a frame. See Pl. XXXII, coin 145, 3rd Figure.
- Fig. 149 is undoubtedly the figure of a jumping dog with its tail turned up, like the Fig. 47; see Pl. IX, *Ob.* of coins 9 and 10.

III. GENERAL OBSERVATIONS ON THE EARLY AND LATER-PERIOD COINS, AND SYMBOL-GROUPS, THEIR APPROXIMATE PERIOD, AND INTRINSIC VALUE.

From the study of a large number of silver punch-marked coins it is found that the largest number of coins are such as are found distributed throughout the country, and have been obtained by the author from 13 different places, from the N.W. frontier to Behar and from the Punjab to Malwa, the Central Provinces to the Deccan. All these coins are of 32 Ratti standard weight, the PAÑAS or DHARAÑAS with an aggregate average weight of about 52 grains. They all bear a group

of 5 symbols on the obverse side, but on the reverse from 1 to 4, and in a few cases 6 or 7 symbols, the major number of them are rectangular and square, roughly cut out from flat bars, with one to four corners cut, showing the process adopted in regulating their weights by clipping their corners before punching. But the round and elliptically shaped coins bearing the same group of symbols are comparatively much less and they are never seen cut or clipped on any side, indicating that either they were flattened round from correctly weighed pellets, or were cut from round rods in slices and regulated in weight before flattening round or elliptical. Naturally those which are smaller in size, sometimes less than $\frac{1}{2}$ of an inch are thicker. They generally bear finely executed symbols of geometrical precision of a *complex design*. These coins are further divided into two types with regard to their shapes and designs of symbols. Coins which have been recognized as of the Mauryan period containing the figure of a three arched hill with a crescent (Fig. 43, Pl. XXVI) accompanied by a Chakra composed of 3 arrows, 3 M's, and a central circle with a big dot (Fig. 28, Pl. XXVI) have been tentatively designated of *later period* by the author (*vide* Pls. XVII to XXI). Over and above these coins there are other coins found mixed with those described above, are a little broader and do not show very finely executed symbols, are in majority of a round form, not geometrically circular, with a few exceptions, and some of the symbols found on such coins are also found on those of the Mauryan period showing a connection with them. Such coins are also obtained from a large number of places distant apart; these coins have been tentatively designated, as the coins of the *middle period*. They are illustrated on Pls. IX to XVI. The Golakhpur hoard which has been very fully described by Mr. Walsh (see Pls. IV and V of this thesis) bears a particular symbol of a six pointed Chakra (Fig. 2 of Pl. XXVI) on all the coins; it resembles the symbol found on a small square, opaque greenish vitreous seal found out of the rubbish excavated from the infilling between the wooden palisades, described by Megasthenese as the wooden city walls of Pātaliputra, excavated by Dr. Spooner at Buladibagh of Patna.¹ This symbol is a key to ascertain the period of the Golakhpur coins. This fact was first noted by Mr. Walsh and he concluded that the coins are earlier than CHANDRAGUPTA MAURYA. Taking into consideration the other established facts, the Ajātasatru of the Saiśunāga dynasty of the 6th century B.C. built a fortress at the village of PATALI to protect his kingdom against the confederacy of Vrijis, Lichhavis, and Videhas; and also the UDAYIN (the Udayin Bhadda of the Buddhist literature) founded a new city of KUSUMAPURA on the southern bank of the Ganges (GAṄGA) which was afterwards

¹ *J.B.O.R.S.*, 1919, 33.

called *Pāṭaliputra*. It is not incorrect to think that the wooden walls or palisades were erected either by Ajātaśatru or Udayin who founded the new city. It becomes evident from the above facts that the said vitreous seal bearing the particular symbol was of the Saiśunāka period or even earlier.¹ Sir J. Marshall also was of opinion that the infilling between the palisades may have been made in part from older rubbish heaps.

If seals found at Ur and other cities could help to limit the period of the seals, found from the excavations of Mohenjodaro, between 3000 to 3500 B.C., why could this seal not be taken into account in the same way to limit the period of the Golakhpur coins which are all punched with the similar symbol as is seen on the seal? The author thinks that it would not be wrong to say that Golakhpur coins are of the Saiśunāka period. Of course it would not be possible in these circumstances to attribute the coins to any particular king, Bimbisār, Ajātaśatru, Udayin, or some other of the dynasty.

Now coming to the description of the middle period coins, it will be clear from the symbol-group illustrations of Pl. IX, 2nd Figs., that there are ten other coins which bear similar symbol (*Chakra*) and it would be no wonder if these coins are of the later Saiśunāga kings, as they are a little more advanced in execution and of a smaller dimension in comparison with the Golakhpur hoard.

According to Purāṇic chronology of dynasties which are now recognized by a majority of scholars, there was the famous dynasty of *Bṛihadarathas*² which existed before the great War of Mahābhārata, and the 15th king of the dynasty named *SAHADEVA* was killed in the great war, after whom 27 other descendants ruled in the Magadha till about 727 B.C. (Mr. K. P. Jayaswal, *J.B.O.R.S.*, Vol. I, 112ff.; V, 36). After this dynasty came the Saiśunāgas from about 727 B.C. to rule over Magadha, of which 10 kings reigned for 366 years, and the last king was followed by the Nava Nandas at about 361 B.C. which dynasty ruled till 326 B.C. to give place to the well-known *MAURYA CHANDRAGUPTA*, who was a contemporary of Alexander the Great. If the chronology described is correct, and there is no reason to think otherwise, it seems rather hard to think that these dynasties could have exercised their power so long over vast territories without any coinage system of their own. The Western savants like Sir A. Cunningham and others have established through numismatic evidence, that Indians had a coinage of their own in the shape of punch-marked coins, which was prevalent in the

¹ Unfortunately the vitreous seal is not traceable now, but it is fully described by Mr. Walsh, *J.B.O.R.S.*, 1919.

² See *Cambridge History of India*, Ch. XIII, by E. J. Rapson, pp. 296-318.

time of BUDDHA, whose contemporaries were Bimbisāra, Ajātaśatru, and Pradyota. It does not mean that there were no coins in any shape before Buddha, and does not preclude us from searching for them, as we know that the earliest coinage of Hindu India consisted of silver and copper pieces, punched with symbols without any legend on them. We have only to study and find out how far we can go back into the history of ancient India to find them out.

CHARACTERISTIC DIFFERENCES OF EARLY AND LATER SILVER COINS.

The early silver punch-marked coins of full denomination the Paṇas, or the Purāṇas, not the half-panas illustrated on Pls. I, II, III, and XXXI are found to be less than 43 grain in weight. Either they are of another standard weight of 24 Rattis, which is also mentioned in Sanskrit texts, or they seem to have lost about $\frac{1}{4}$ of their original weight, a proof of their great antiquity if they were actually of 32 Ratti standard weight. They are generally thinner, bigger, broad, distorted, and sometimes saucer-shaped, of irregularly roundish form, varying in size from 1.5 to .99 inches, punched with only four big, bold, peculiar symbols of a crude design, on the obverse side, but on the reverse they are punched with from one to fourteen symbols of crude but simple form, sometimes leaving no blank space on the face of the coin. The obverse symbols are found to form different groups of a systematic arrangement as will be evident from the illustrations, an indication of their *evolved stage*, and not the primitive condition. They are all made of a homogeneously alloyed silver, containing over 78 per cent. of silver and 22 per cent. of copper with considerable amount of lead, iron, and other impurities. The proportion of ingredients vary in different types of early coins. The other 25 early coins which were obtained from the vicinity of Cawnpore, illustrated on Pl. VI, are not so big, but all their corners are rounded off on account of very early age, they are also punched with only 4 crude symbols. None exceeds 43 grain in weight, containing 75 per cent. of silver. The smaller early Ardha Paṇas do not show any grouping arrangement of symbols on the obverse side, they are punched with one to two big symbols.

The coins of the *middle period* are a little thicker and smaller in size and are not seen distorted like the early coins, they have always 5 symbols of a better execution and complex design; if classified they indicate a systematic arrangement of grouping of symbols. On their reverse are found from one to four lightly punched symbols of simpler designs, as are found on the early coins, but in a few cases there are 6 to 7 symbols on the reverse. They are also made from homogeneously alloyed silver, the percentage of silver varies from 80 to 72

1934]

Numismatic Supplement No. XLV

N. 59

in different coins. The *later* or Mauryan period coins have still more finely executed symbols of geometrical precision, punched 5 on all the coins. The alloyed silver of which they are made shows a percentage of 79 to 68.5 of pure silver, and copper from 20 to 25 per cent. with base metals like lead, iron, tin, and galena.


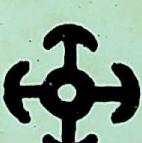














It is found also that the later coins carry some of the symbols which appear on the coins which existed prior to them, and on this basis the author has arranged the coin groups in the illustrations. A careful study of illustrations would show many well-defined connecting links between the different group arrangements. It will also be noticed that some of the coins have been obtained from as many as 12 different places situated far apart, for example coin No. 128, Pl. XX; another coin No. 105, Pl. XX was obtained from 9 different cities; a third coin No. 106, Pl. XVIII was secured from 8 distant places. There are only two possible explanations of this fact: (1) either the coin belongs to a king whose empire comprised the whole of India even beyond the N.-W. Frontiers, or (2) his coins were so vastly distributed through the country that they are found up to this day after 2,200 or 2,300 years. Whatever be the exact cause, it undoubtedly shows its recognition as a currency in the whole Indian empire of the period, the author leaves these facts for the reader to consider and judge.

BENARES,
25th October, 1933.

DURGĀ PRASĀD.

PRE-MAURYAN KOSALA COINS.

PLATE I.

Serial No.	Class	Symbols on the Obverse side of the Lucknow Museum Coins	Symbols on the Reverse side	Obverse	Reverse
1	LA ₁				
2	LA ₂				
3	LB ₁				
4	LB ₁				

PRASAD.

PLATE II.

PRE-MAURYAN KOSALA COINS.

Serial No.	Class	Symbols on the Obverse side of Lucknow Museum Coins	Symbols on the Reverse side	Obverse	Reverse
5	LB ₂	<div> <div>1</div> <div>2</div> <div>3</div> <div>4</div> </div>	<div> <div>1</div> <div>2</div> <div>3</div> <div>4</div> <div>5</div> <div>6</div> <div>7</div> <div>8</div> <div>9</div> <div>10</div> <div>11</div> <div>12</div> </div>		
6	LC ₁	<div> <div>1</div> <div>2</div> <div>3</div> <div>4</div> <div>5</div> <div>6</div> <div>7</div> </div>	<div> <div>1</div> <div>2</div> <div>3</div> <div>4</div> <div>5</div> <div>6</div> <div>7</div> </div>		
7	LC ₁	<div> <div>1</div> <div>2</div> <div>3</div> <div>4</div> <div>5</div> </div>	<div> <div>1</div> <div>2</div> <div>3</div> <div>4</div> <div>5</div> </div>		
8	LC ₁	<div> <div>1</div> <div>2</div> <div>3</div> <div>4</div> <div>5</div> <div>6</div> </div>	<div> <div>1</div> <div>2</div> <div>3</div> <div>4</div> <div>5</div> <div>6</div> </div>		

PLATE III.

PRE-MAURYAN KOSALA COINS.

Serial No.	Class	Symbols on the Obverse side of the Lucknow Museum Silver Coins				Symbols on the Reverse side								Obverse	Reverse
9	LC ₁	1	2	3	4	1	2	3	4	5	6	7	8		
10	LC ₂					1	2	3	4	5	6	7			
11	LD ₁					1	2	3	4	5	6				
12	LD ₂					1	2	3	4	5	6	7	14		

D. PRASAD.

GROUP CLASSIFICATION OF GOLAKHPUR COINS IN THE PATNA MUSEUM.

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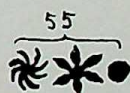
PLATE IV.

PRE-MAURYAN MAGADHA COINS.

Serial Number of Coins	Class	Symbols on the Obverse side						Symbols on the Reverse side				
		1	2	3	4	5	6	7	9	10	11	
4	G 1A ₁						EXTRA 4					
19	1A ₂						19	EXTRA 20	21			
26	1A ₃							26				
28	1A ₄						30	27				
35	1A ₅						35	37				
39	1A ₆						36					
43	1A ₇						37	40	41			
44	1A ₈						39					
47	1A ₉						42					
51	1A ₁₀						44					
53	1A ₁₁						46					
54	1A ₁₂						51					
56	1A ₁₃											
57	1A ₁₄											
58	1A ₁₅											
59	1A ₁₆											
64	1B ₁											



Coin 43



Symbols on
the reverse
side

For illustration of Coins see Plates I, II, and III facing page 72, Pt. I,
Vol. V, Journal of Behar and Orissa Research Society, 1919.

D. Prasad

GROUP CLASSIFICATION OF GOLAKHPUR COINS
IN THE PATNA MUSEUM.

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PLATE V.

PRE-MAURYAN MAGADHA COINS.

Serial Number of Coins	Class	Symbols on the Obverse side					Extra Symbol	Symbols on the Reverse
		1	2	3	4	5		
70	2A ₁					?	.	70 74 75
78	2A ₂						.	79
80	2A ₃						.	80
81	2A ₄						.	84
83	2A ₅						.	83
85	2A ₆						.	
86	2A ₇						.	86
87	2A ₈							87
88	2A ₉						.	
89	2A ₁₀							96
98	3A ₁						.	97
99	3A ₂						.	98
90	3B ₁						.	103
100	3B ₂					?	.	
101	4A ₁							
102	4B ₁						.	
105	5A ₁					?		105 106

DURGA PRASAD.

GROUP CLASSIFICATION OF SYMBOLS ON THE EARLY SILVER PUNCH-MARKED COINS OF 24 RATTIS STANDARD WEIGHT. (AUTHOR.)

PLATE VI.

Serial No.	Class	Symbols on the Obverse side				Symbols on Reverse	Coins
1	A ₁	1	2	3	4	See C.C.A.1 Pl. I, No. 10 Blank	Obtained from Lucknow.
2	A ₂					 BLANK 1 	
3	A ₃					 	
4	B ₁					 	
5	B ₂					 	

Symbols on a Dvipan of 32 Rattis Std. Wt., Author's Cabinet

PLATE VII.

Serial No.	Class	Reverse	Symbols on one side, Obverse							Coin
1	x	BLANK Weight 105.75 Gr.								From Lucknow

Symbols on Ardhapans of 32 Rattis Standard Weight (Author)

PLATE VIII.



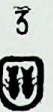









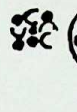







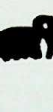
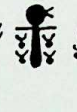
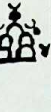







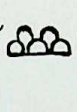
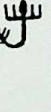







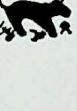




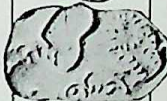


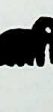





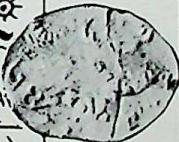



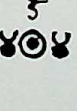

















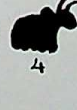
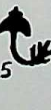







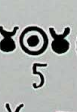
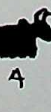





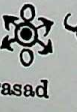

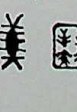




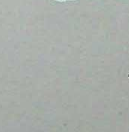
Serial No.	Class	Obverse	Symbols on the Reverse side										Coins
1	KOSALA COINS No groups of symbols on the Obverse side		1	2									Obtained from Lucknow
2			1	2	3	4							
3			1	2	3	4							
4			1	2	3	4	5	6	7	8	9	10	

PLATE VIII

Durga Prasad

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE IX.

Serial No.	Class	Symbols on the Obverse side	Symbols on Reverse	Coins	Obtained from
1	1A ₁	    	  		1 C.A.I., Pl. 1, No. 13 2 Rawalpindi.
2	1B ₁	    	  		3 Ahraura, Dist. Mirzapur. Mr. Srinath.
3	2A ₁	    	  		—o— Rawalpindi.
4	2B ₁	    	  		Hasan Abdal. (Mr. Martin) (No. 2617)
5	2C ₁	    	  		—o— Peshawar.
6	2C ₂	    	  		Kosam. (Mr. Martin) (No. 2628)
7	3A ₁	    	  		—o— Rawalpindi.
8	4A ₁	    	  		Ahraura, Dist. Mirzapur. Mr. Srinath.
9	5A ₁	    	  		Benares.
10	5A ₂	    	  		Peshawar.
8A	4A ₂	    	  		Ahraura, Dist. Mirzapur.

D. Prasad

Restruck
by
No 51 over

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE X.

Serial No.	Class	Symbols on the Obverse side	Symbols on the Reverse	Coins	Obtained from
11	6A ₁	1 2 3 4 5	EXTRA SYMBOLS		Peshawar. —o—
12	6B ₁		EXTRA SYMBOLS		Peshawar. —o—
13	6B ₂		(EXTRA)		Peshawar. 1 Ahraura. 2 B. Srinath's Cabinet —o—
14	6C ₁		3 indistinct (EXTRA)		Ahraura, Dist. Mirzapur V.S.C.I.M., Pl. XIX, No. 5
15	6D ₁			See	V. Smith C.I.M., Pl. XIX, Fig. 6. —
—o—					Lucknow Museum
16	7A ₁			See	C.A.I., Pl. I, No. 8 V. Smith Plate XIX, 16 C.A.I., Pl. I, 8
—o—					
17	8A ₁	1 4 2 3 5		See	Pl. 1, No. 4 & 5 C.A.I. —o—
17A	8A ₂		EXTRA FIGS.		No. 2 & 3 Pl. I, C.A.I.
18	8B ₁	1 4 2 3 5		See	Broad early. —o—
—o—					
19	9A ₁				Peshawar, Palan- pur, Patna Museum —o—
—o—					
20	10A ₁	?	EXTRA SYMBOL		Ahraura, Dist. Mirzapur Mr. Srinath Sah —o— Durga Prasad

All the Ahraura Coins were presented by Mr. Srinath Sah. of Benares.

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XI.

Serial No.	Class	Symbols on the Obverse side					Symbols on the Reverse	Coins	Obtained from
		1	2	3	4	5			
21	12A ₁						2 indistinct		Peshawar and Rawalpindi.
	—o—								
22	13A ₁								Ahraura, Dist. Mirzapur B. Srinath's Cabinet.
	—o—								
23	13A ₂						+		Ahraura, Dist. Mirzapur and Peshawar.
	—o—								
24	13A ₃								Teregna, Patna, M. No. 157.
	—o—								
25	13B ₁								Kosam. (Mr. Martin).
	—o—								
26	14A ₁						3 indistinct		Ahraura, Dist. Mirzapur B. Srinath's Cabinet.
26A	14A ₂						SILVER COATED		Nalanda
27	14A ₃								Mr. Martin's Cabinet.
	—o—								
28	15A ₁								Ahraura, Dist. Mirzapur Mr. Srinath.
	—o—								
29	16A ₁								Ahraura, Dist. Mirzapur Mr. Srinath.
	—o—								
30	16A ₂								Ahraura, Dist. Mirzapur Mr. Srinath.

D. Prasad

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XII.

Serial No.	Class	Symbols on the Obverse	Symbols on the Reverse	Coins	Obtained from
31	16B ₁	1 2 3 4 5			Ahraura, Dist. Mirzapur Mr. Srinath.
32	17A ₁				Peshawar.
33	17A ₂				Ahraura, Dist. Mirzapur Mr. Srinath.
34	17A ₃				Ahraura, Lahore and Peshawar.
35	17B ₁				Ahraura, Dist. Mirzapur Mr. Srinath.
36	17C ₁				Peshawar.
37	18A ₁				Teregna, No. 40 Ahraura, Dist. Mirzapur B. Srinath's Cabinet.
38	21A ₁				Rawalpindi.
39	22A ₁				Peshawar.
40	22A ₂				Peshawar Ahraura Mr. Srinath.
41	22B ₁				Peshawar. D. Prasad

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XIII.

Serial No.	Class	Symbols on the Obverse side					Symbols on the Reverse	Coins	Obtained from
		1	2	3	4	5			
42	22B ₂								Ahraura, Dist. Mirzapur B. Srinath's Cabinet.
43	23A ₁								1 Patna and (Mr. Martin) Swat.
44	24A ₁								Mr. Srinath Ahraura, Dist. Mirzapur.
45	25A ₁								1 Peshawar. Rawalpindi. Indore. Hasanabdal. Bhagalpur. No. 41 & 42 Ahraura.
46	25A ₂								1 Peshawar Ahraura Bhagalpur
47	25A ₃								1 Ahraura, Dist. Mirzapur Mr. Srinath
48	26A ₁								Ahraura, Mirzapur Dist. Mr. Srinath
49	26A ₂								1 V. Smith, C.I.M., No. 1, Pl. XIX Bhagalpur No. 45 Patna. M.
50	27A ₁								1 C.A.I., Pl. I, No. 1 Cunningham One Restuck Coin
51	28A ₁								1 Peshawar Rawalpindi Bhagalpur. 46 Elliot. Pl. I, 4 & 6 Ahraura.
52	28B ₁								1 Peshawar 1 Swat 2

D. Prasad

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XIV.

Serial No.	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5			
53	29A ₁								Mr. Srinath Ahraura, Dist. Mirzapur
54	29A ₂								Rawalpindi Peshawar Swat. Mathura Taxila-Teregna No. 146 Bhagapur Ahraura Spooner, 21A, 4. B.
55	29A ₃								Mr. Srinath Ahraura, Dist. Mirzapur
56	29A ₄								Rawalpindi Ahraura B. Srinath's Cabinet
57	29A ₅						 EXTRA		Peshawar Rawalpindi, Swat Taxila, 23A Ahraura
58	29A ₆						 EXTRA		Rawalpindi, Teregna Peshawar Spooner, B. 3 Ahraura
59	29A ₇						3 indistinct EXTRA		Rawalpindi
60	29A ₈								Swat
61	29A ₉								Ahraura, Dist. Mirzapur B. Srinath's Collection
62	29A ₁₀						 EXTRA		Lucknow
62A	29A ₁₁ 1								Teregna
63	29A ₁₁								Ahraura, Dist. Mirzapur

D. Prasad.

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XV.

Serial No.	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5			
64	29A ₁₂						 		1 Rawalpindi 2 Ahraura —0—
65	29A ₁₃						 indistinct 3		1 Peshawar 2 Swat 3 Ahraura 4 Taxila 5 Mathura 6 Teregna —0—
66	29B ₁							SEE →	Elliot's 1 C. of S. India. Pl. I, No. 5 —0—
67	29B ₂							SEE →	Bhagalpur 1 J.B.O.R.S., Vol. V, No. 50 —0—
68	29B ₃						 1 2		1 Peshawar 2 Ahraura Mr. Srinath —0—
69	29C ₁								Ahraura B. Srinath —0—
70	30A ₁						 3		1 Peshawar 2 Lucknow 3 Hasanabdal 4 Teregna, 148 5 Ahraura
71	31A ₁						 		1 Peshawar 2 Lucknow 3 Swat 4 Ahraura 5 V. Smith, No. 7
72	32A ₁						 1 2 3 4 5 6		1 Peshawar 2 Lucknow 3 Hasanabdal 4 Teregna, 144 5 Ahraura 6 Spooner, 20. B.
73	32A ₂						 1 2		1 Rawalpindi 2 Lucknow 3 Mathura 4 Teregna, 143 5 Ahraura
74	32A ₃						 1 2 3 D. Prasad		1 Peshawar 2 Swat 3 Kosam 4 Mathura 5 Ahraura 6 Bhagalpur

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.










































































PLATE XVI.

Serial No.	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5			
75	33A ₁								Peshawar
75A	33A ₂								—o—
76	33A ₂								Lucknow
—o—									—o—
77	34A ₁					?			Peshawar
—o—									—o—
78	35A ₁								Ahaura B. Srinath's Collection
—o—									—o—
79	35A ₂								Swat Mr. Martin, 2219
—o—									—o—
80	35B ₁								1 Peshawar 2 Bhagalpur 3 Ahaura Mr. Srinath
—o—									—o—
81	36A ₁								1 Peshawar 2 Rawalpindi
—o—									—o—
82	36A ₂								Peshawar
—o—									—o—
83	37A ₁								1 Allahabad 2 Hasanabdal 3 Teregna 4 Ahaura Mr. Srinath
—o—									—o—
84	37A ₂								1 Peshawar 2 Ahaura B. Srinath's Collec- tion
—o—									—o—
85	38A ₁								Swat. 2225 Mr. Martin
—o—									—o—
		1	2	5	3	4			Nagpur Museum

D. Prasad

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XVII.

Serial No.	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
86	39A ₁	1 	2 	3 	4 	5 			Mr. Srinath Ahraura —o—
87	39B ₁	1 	2 	3 	4 	5 			1 Ahraura 2 Swat 3 Peshawar 4 Rawalpindi 5 Taxila, No. 6A —o—
88	39B ₂	1 	2 	3 	4 	5 			1 Bhagalpur 2 Ahraura 3 Peshawar 4 Taxila, No. 9 5 Rawalpindi 6 Swat —o—
89	39B ₃	1 	2 	3 	4 	5 			1 Rawalpindi 2 Taxila, 30A —o—
90	39B ₄	1 	2 	3 	4 	5 	 indistinct		1 Taxila, 26A 2 Bhagalpur 3 Ahraura 4 Peshawar —o—
91	39B ₅	1 	2 	3 	4 	5 			1 Peshawar 2 Ahraura —o—
92	39B ₆	1 	2 	3 	4 	5 			1 Rawalpindi 2 Peshawar 3 Swat 4 Bhagalpur, 48 5 Ahraura —o—
93	40A ₁	1 	2 	3 	4 	5 	.	SEE	1 Teregna (Patna M.) —o—
94	40A ₂	1 	2 	3 	4 	5 	.	SEE J.B. & O. R.S. 1919 Vol. V. Part II Pl. I, No. 12 GORHOCHAT BOARD.	1 Bhagalpur No. 12 (Patna M.) 2 Taxila, 16B —o—
95	40A ₃	1 	2 	3 	4 	5 			Kosam —o—
96	40A ₄	1 	2 	3 	4 	5 			Ahraura Mr. Srinath D. Prasad

JPASB, XXX, 1934. NUM. SUPPL.

PLATE 18.

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XVIII.

Serial No.	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5			
97	40A ₅								1 Peshawar —o—
98	40A ₆								1 Peshawar 2 Benares —o—
99	40A ₇								1 Ahraura 2 Peshawar 3 Hasanabdal 4 Swat 5 Bhagalpur, Nos. 9, 10, 33. C.C.A.I., Pl. I. 14.
100	40A ₈								1 Ahraura 2 Peshawar 3 Swat 4 Bhagalpur, No. 11 5 Teregna —o— Srinath Sah
101	40A ₉								1 Ahraura 2 Delhi 3 Peshawar —o—
102	40A ₁₀								1 Peshawar 2 Ahraura 3 Swat 4 Bhagalpur, No. 13 5 Taxila, No. 25/B —o—
103	40A ₁₁								1 Peshawar —o—
104	40A ₁₃								1 Peshawar 2 Kosam 3 Teregna 4 Ahraura —o—
105	40A ₁₄								1 Peshawar 2 Mathura 3 Ahraura 4 Teregna 5 Taxila, No. 5 —o—
106	40B ₁								1 Peshawar 2 Rawalpindi 3 Swat 4 Hasanabdal 5 Ahraura 6 Teregna 7 Purniah 8 Bhagalpur —o—
107	40B ₂						indistinct		1 Peshawar D. Prasad

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XIX.

Serial No.	Class	Symbols on the Obverse side					Reverse Symbols	Coins	Obtained from
		1	2	3	4	5			
108	40C ₁								1 Peshawar 2 Ahraura 3 Taxila, No. 25 4 Teregna
109	40C ₂								1 Peshawar 2 Ahraura, Dist. Mirzapur Mr. Srinath Sah
110	40D ₁								1 Swat. 2218 (Mr. Martin)
111	40D ₂								1 Ahraura Mr. Srinath
112	40D ₃						EXTRA 	SEE	V. Smith C.I.M., Pl. XIX, No. 1
113	40E ₁								1 Ahraura Mr. Srinath
114	40E ₂								1 Peshawar
115	40E ₃								1 Ahraura Mr. Srinath
116	40F ₁							SEE	1 Teregna (Patna, M.)
117	40G ₁								1 C.A.I., Pl. I, 12 Teregna
118	40G ₂								1 Mr. Srinath Ahraura 2 (Mr. Martin)
119	40G ₃								1 Peshawar

D. Prasad

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER PUNCH-MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XX.

Serial No.	Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
		1	2	3	4	5	1 2		
120	40G ₄								1 Peshawar 2 Ahraura 3 Taxila 28 4 A Swat —o—
121	40E ₄								1 Peshawar 2 Swat 3 Taxila 19 4 B Ahraura Mr. Srinath —o—
122	40E ₅							SEE, J.B. & O. R. S. 1919 Vol. V, No 24 page 470	1 Bhagalpur (Ghorhoghat (Hoard. No. 21) —o—
123	40E ₆								1 Bhagalpur (Ghorhoghat (Hoard. No. 19) —o—
124	40E ₇							SEE	1 Ahraura Mr. Srinath —o— Elliot S.C.S.I. Pl. I, No. 3 —o—
125	40H ₁								1 Rawalpindi 2 Peshawar 3 Swat 4 Hasanabdal 5 Lucknow 6 Ahraura 7 Teregna 8 Taxila 24 9 B Bhagalpur
126	40H ₂								1 Teregna (Patna M.)
127	40H ₃								1 Peshawar 2 Rawalpindi 3 Lucknow 4 Kosam 5 Bhagalpur 6 Ahraura 7 Taxila
128	40J ₁								1 Peshawar 2 Rawalpindi 3 Swat 4 Mathura 5 Kosam 6 Hasanabdal 7 Bhagalpur 8 Taxila 9 Teregna 10 Deccan 11 Purniah 12 Benares 13 Wadia
129	40J ₂								1 Peshawar 2 Bhagalpur 3 Teregna 4 Ahraura Mr. Srinath —o—
130	40J ₃								1 Teregna (Patna M.)
131	40K ₁								

D. Prasad

14 Coimbatore, 15 Ceylon
16 C.G.A.I., Pl. II, No. 1 & 2

GROUP CLASSIFICATION OF SYMBOLS ON THE SILVER
MARKED COINS IN THE AUTHOR'S CABINET.

PLATE XXI.

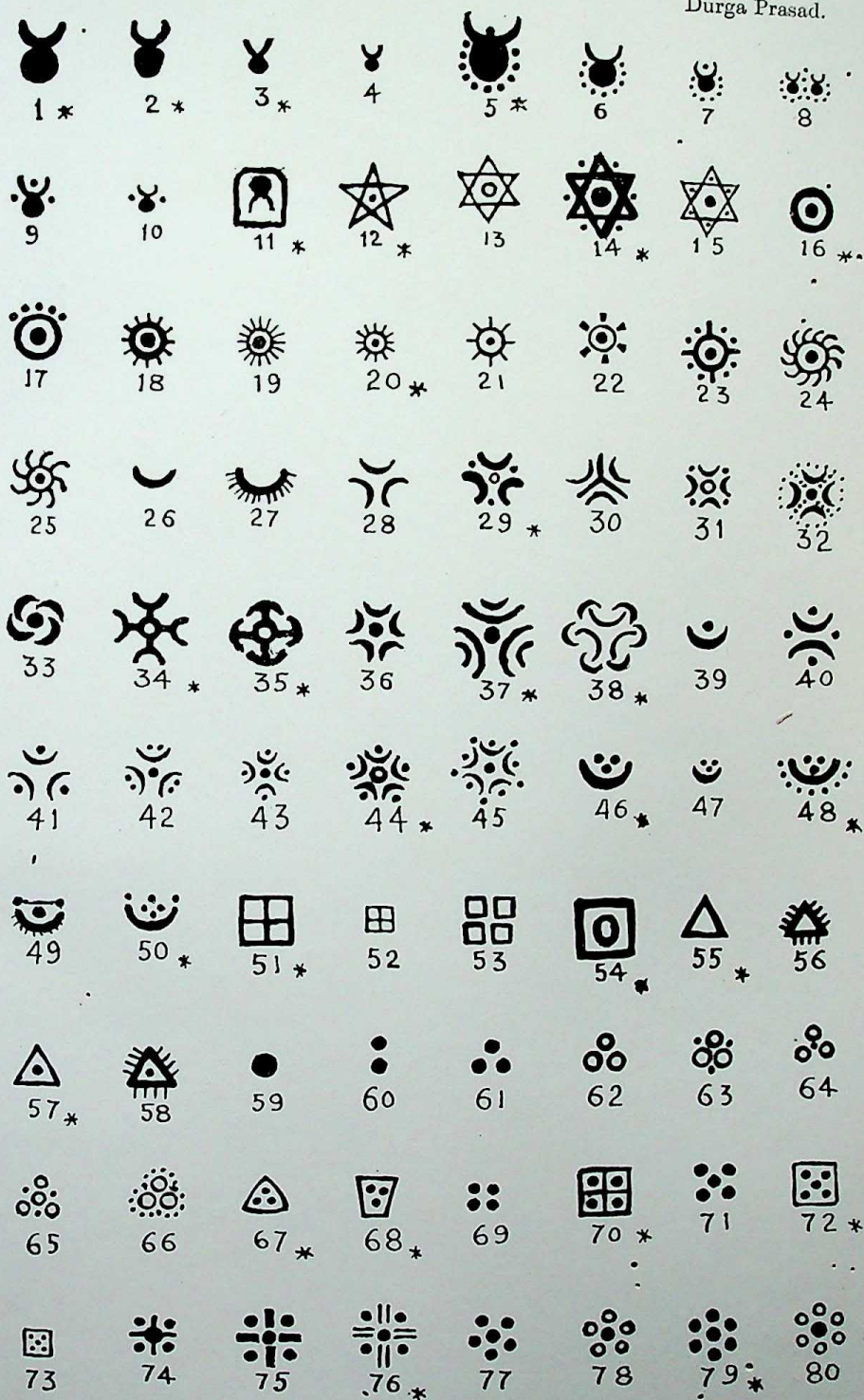
Serial No.		Class	Symbols on the Obverse side					Symbols on Reverse	Coins	Obtained from
			1	2	3	4	5			
132	42A ₁									Hasanabdal
132A	42A ₂									Peshawar
133	42B ₁									Rawalpindi
										Jaunpur
134	43A ₁									Hasanabdal (Mr. Martin) No. 2612
										Lucknow
135	43B ₁									Taxila. 18 A
										Ghorhghat No. 54, 55
136	43B ₂									Patna M. C.A.I., Pl. I, No. 11.
										Ghorhghat, No. 53
137	44A ₁									Patna M.
										Peshawar
138	44A ₂									Rawalpindi
										Hasanabdal
139	41A ₁									Hasanabdal Mr. Martin, No. 2627
140	41A ₂									Ahraura, Mirzapur Dist.
69A	29D ₁									Mr. Srinath
141	38A ₂									Jaunpur
85A	40L ₁									Nagpur M. Srinath Sah.
143										Mr. Srinath Ahraura
131										The smallest coin Durga Pd.

JPASB, XXX, 1934. NUM. SUPPL.

PLATE 22.

VARIETIES OF SYMBOLS FOUND ON THE EARLY
SILVER PUNCH-MARKED COINS.

FOUND LOCALLY.

PLATE XXII.
Durga Prasad.

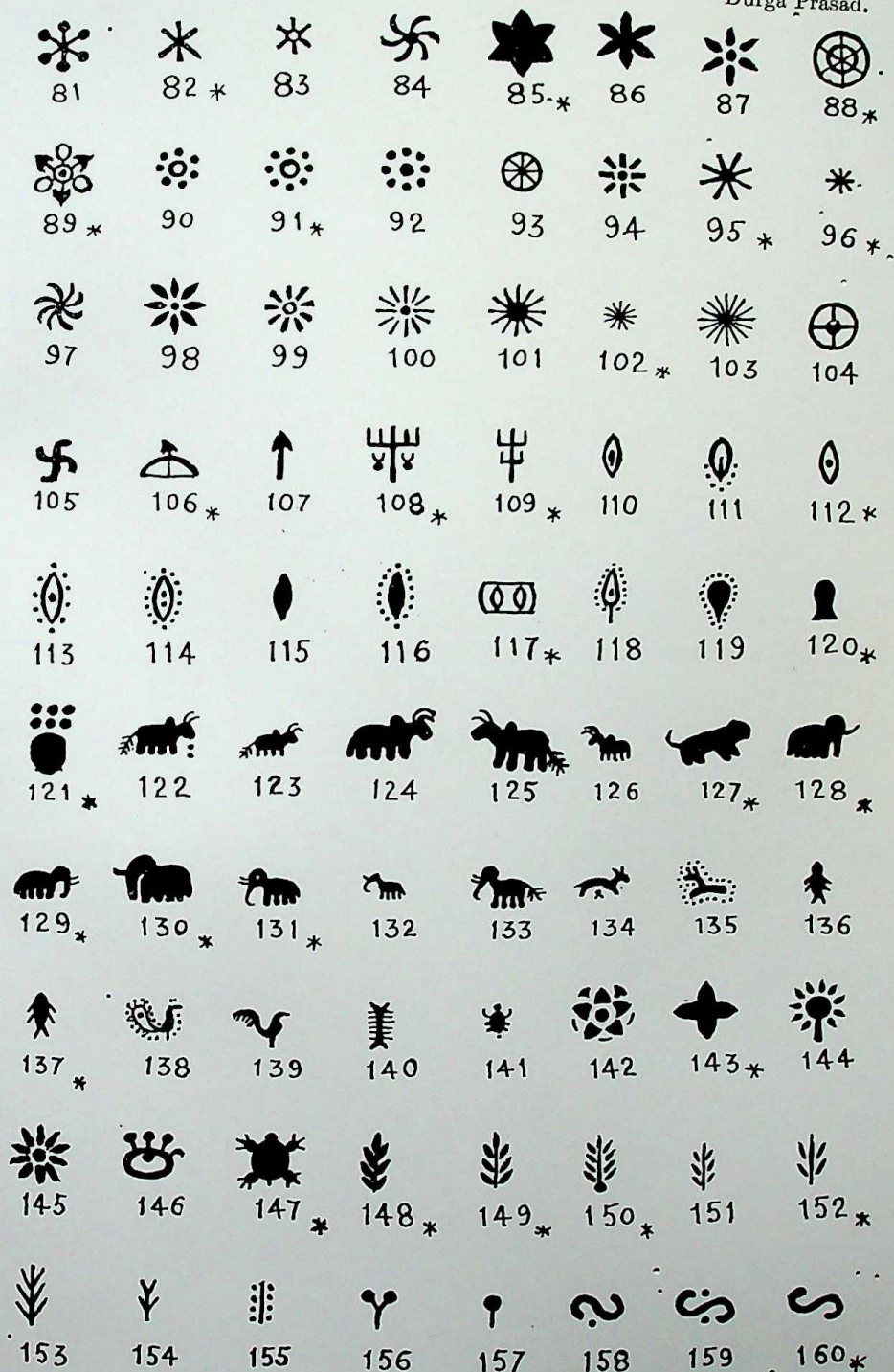
Figures marked with asterisks are found on the Obverse side of the Coins.

JPASB, XXX, 1934. NUM. SUPPL.

PLATE 23.

VARIETIES OF SYMBOLS FOUND ON THE EARLY SILVER
PUNCH-MARKED COINS.

FOUND LOCALLY.

PLATE XXIII.
Durga Prasad.

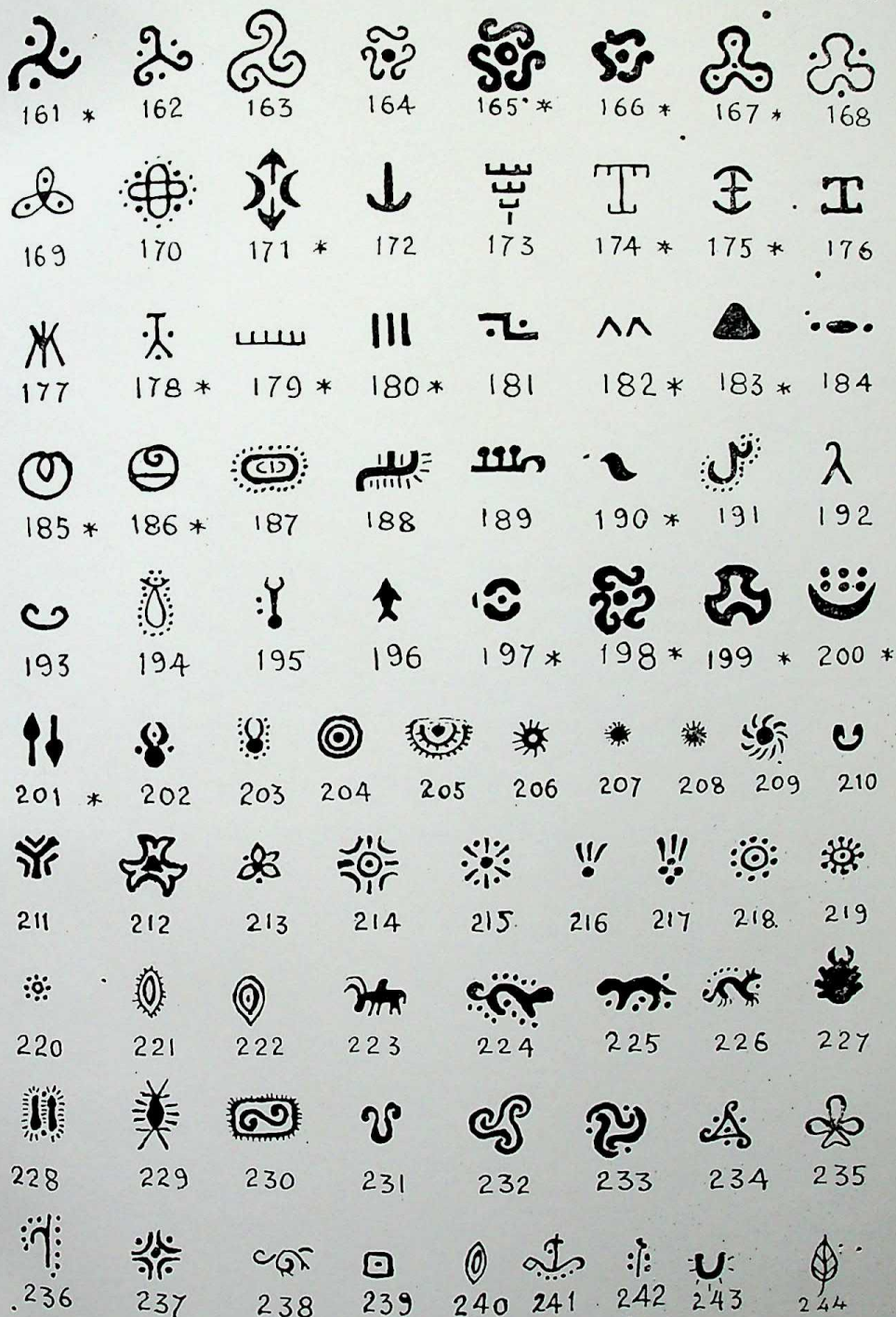
Figures marked with asterisks are found on the Obverse side of the Coins.

JPASB, XXX, 1934. NUM. SUPPL.

PLATE 24.

VARIETIES OF SYMBOLS FOUND ON THE EARLY SILVER
PUNCH-MARKED COINS.

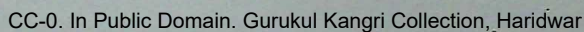
FOUND LOCALLY

PLATE XXIV.
Durga Prasad.

Figures marked with asterisks are found on the Obverse side of the Coins.

FOUND THROUGHOUT INDIA.

PLATE XXV.
Durga Prasad.



JPASB, XXX, 1934. NUM. SUPPL.

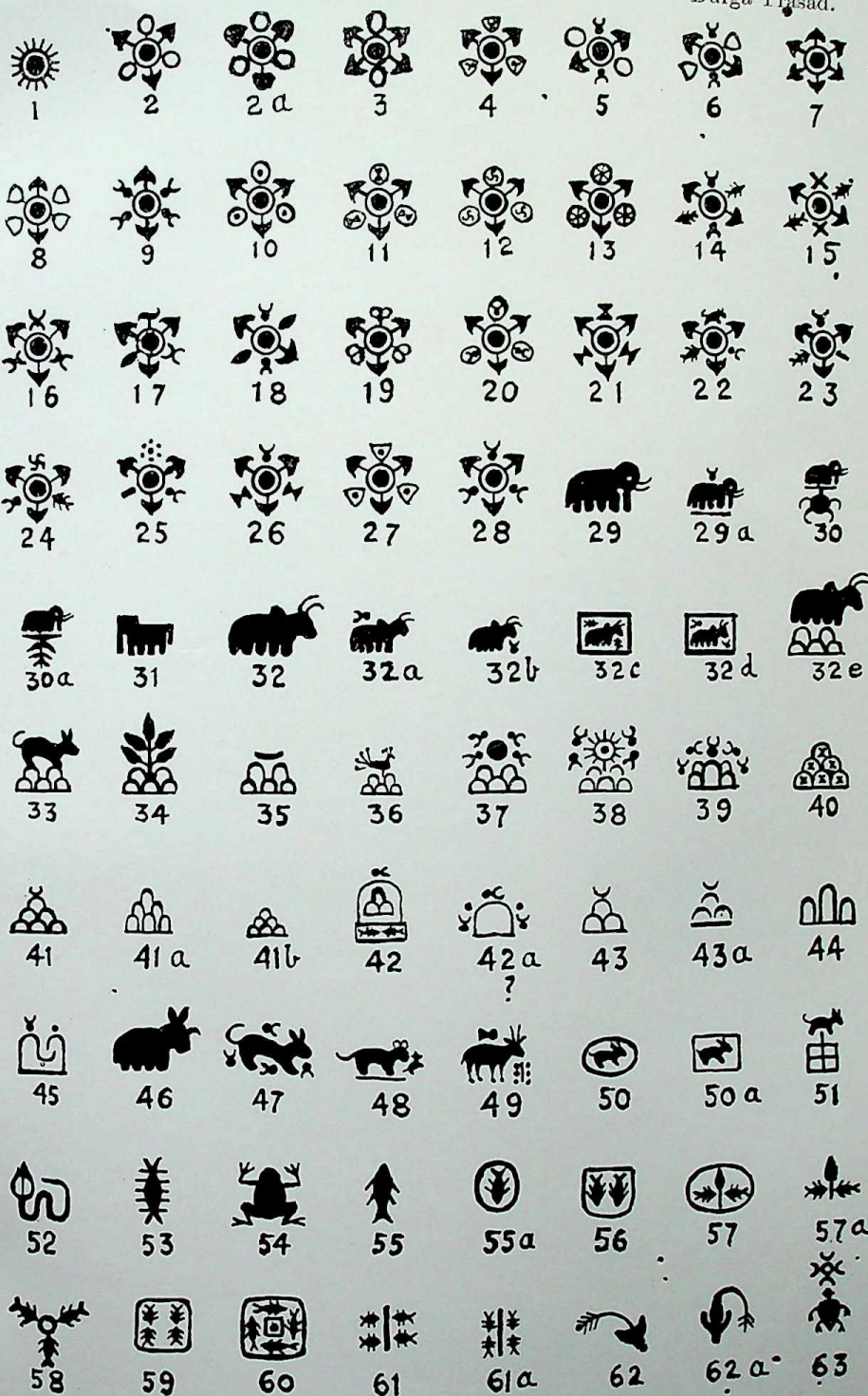
PLATE 26.

VARIETIES OF SYMBOLS FOUND ON THE LATER SILVER
PUNCH-MARKED COINS.

PLATE XXVI.

OBSERVE SYMBOLS, FOUND THROUGHOUT INDIA.

Durga Prasad.



JPASB, XXX, 1934. NUM. SUPPL.

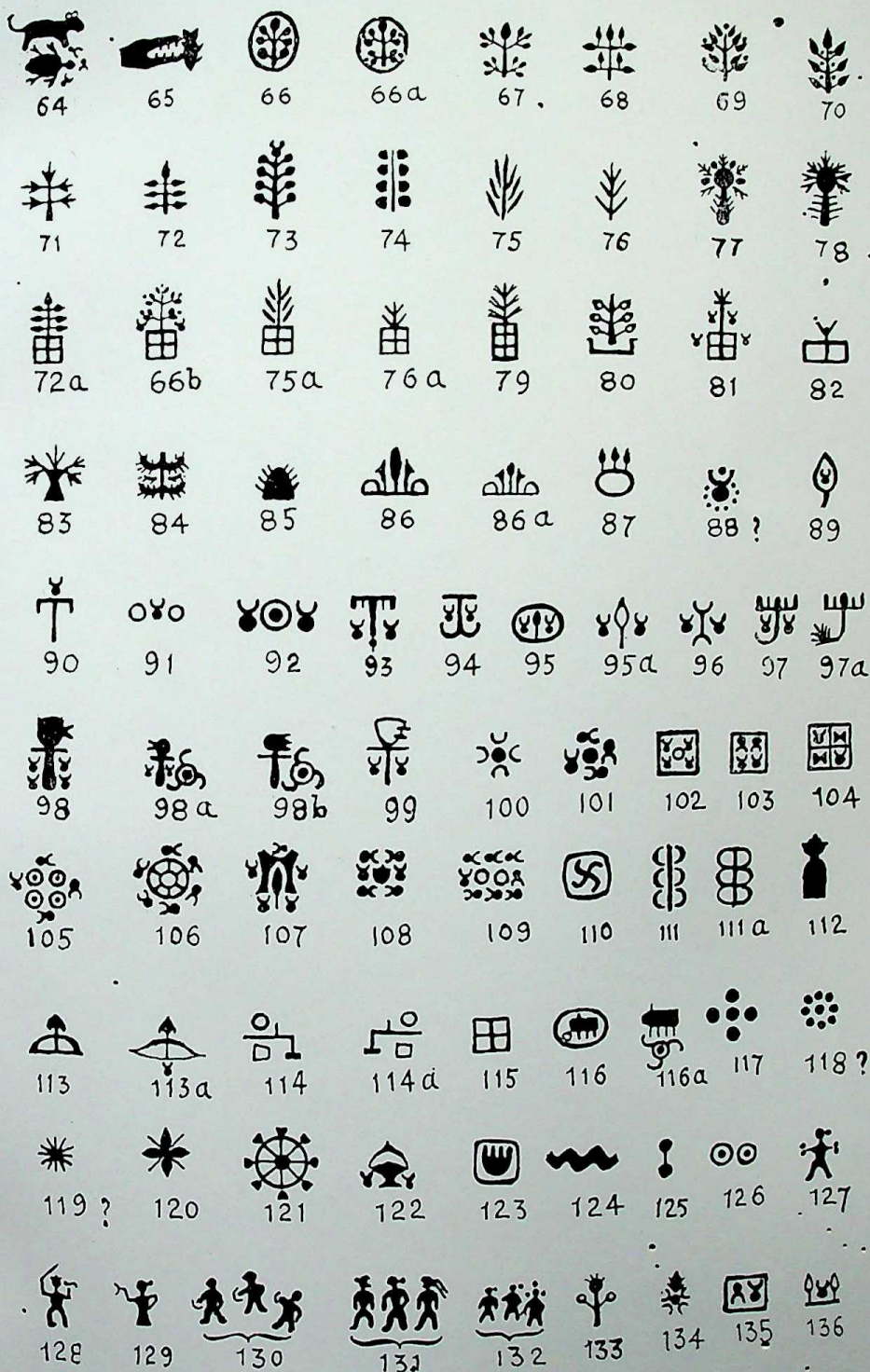
PLATE 27.

VARIETIES OF SYMBOLS FOUND ON THE LATER SILVER
PUNCH-MARKED COINS.

PLATE XXVII.

OBSERVE SIDE, FOUND THROUGHOUT INDIA.

Durga Prasad.





























































SIMILARITY OF SYMBOLS OF THE SILVER PUNCH-MARKED
COINS TO THOSE FOUND ON THE MOHENJODARO SEALS.

PLATE XXVIII.

1933

D. Prasad.



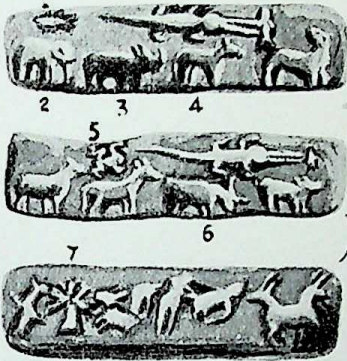
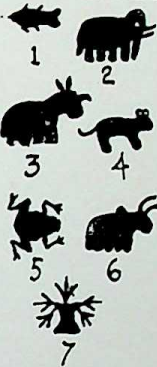



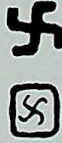


Mohenjodaro Symbols		Punch-marked Coin Symbols		Mohenjodaro Symbols		Punch-marked Coin Symbols	
List No. and Seal No.	Symbols	Symbols	Plate and Fig. No.	List No. and Seal No.	Symbols	Symbols	Plate and Fig. No.
CCXCVI SEAL 424			XXII Fig. 51 Fig. 52	CXLVIII SEAL 341			XXV Fig. 37
CCC I SEAL 444			XXII Fig. 70 XXV Fig. 21	LXXVII SEAL 367			XXIII Fig. 93 & XXV Fig. 39
CCXCVII SEAL 552			XXV Fig. 96	XV SEAL 211			XXIV Fig. 173
CCLVI SEAL 469			XXIII Fig. 108	VIII SEAL 366			XXV Fig. 88
CCLXI SEAL 374			XXVII Fig. 97a	CXXXIX SEAL 412			XXV Fig. 118
CCGXXXI SEAL 540			XXIV Fig. 196	CXGII SEAL 253			XXVI Fig. 52
CCCL SEAL 395			XXIII Fig. 137 XXVI Fig. 55	CXCIII SEAL 102			XXVII Fig. 124
XLVIII SEAL 188			XXV Fig. 87	CLXXXII SEAL 252			XXVII Fig. 111a
XLIX SEAL 349			XXIII Fig. 112 XXIII Fig. 113	CCXIII SEAL 548			XXV Fig. 101
L SEAL 236			XXIII Fig. 110 XXV Fig. 87a	CGXVII SEAL 259			XXII Fig. 1
LXIII SEAL 235			XXIII Fig. 114	CCLXXXIII SEAL 101			XXII Fig. 30
LXXXVII SEAL 253			XXIII Fig. 117	CCCXXIV SEAL 340			XXII Fig. 106
LXXXII SEAL 58			XXIII Fig. 118	CCXXIX SEAL 340			XXVII Fig. 122
CXX SEAL 432			XXII Fig. 53	CLIX SEAL 225			XXIII Fig. 107
CXLVII SEAL 341			XXIII Fig. 88	SEE SIR J. MARSHALL'S MOHENJODARO AND THE INDUS CIVILIZATION. Vol. III.			

JPASB, XXX, 1934. NUM. SUPPL.

PLATE 29.

RESEMBLANCE OF SOME OF THE FIGURES FOUND ON THE
SILVER PUNCH-MARKED COINS TO THOSE ON THE
MOHENJODARO SEALS.

PLATE XXIX.

No.	Reference to Plate No. Seal No.	Seals	Figures on Coins	Reference to Plate No. Coin No. Fig. No. Plate No.
1	Plate CXVI Fig. No. 20 Vol. III			Pl. X, No. 20 Fig. Pl. XXVII No. 65
2	Plate CXVI Seal No. 14 and Plate CXVIII Seal No. 10 Vol. III			(1) Pl. XIII, No. 52 (2) Pl. IX, No. 3-7 (3) Pl. X, No. 12-15 (4) Pl. XVII, No. 87 (5) Pl. XV, No. 68 (6) Pl. XII, No. 32 (7) Pl. XX, No. 128 Fig. Pl. XXVI, No. 55, 29, 46, 48, 54, 32, and No. 83
3	Plate CXVI Seal No. 1 and Plate CXVIII Seal No. B. 426 Vol. III			(1) Pl. XXI, No. 133 (2) Pl. XXI, No. 134 (3) Pl. XV, No. 72 Fig. Pl. XXVII, No. 132, 133 Pl. XXVI, No. 49
4	Plate CXIV No. 514 and No. 502			Plate II Rev. No. 3 Pl. XXIII, No. 40 —o— Pl. XXVII, No. 110 Pl. XVI, No. 85
5	Plate CXIV No. 528b			Fig. 269 Theobald —o— Pl. XXV, No. 115 (A Reverse Fig.)

See Sir J. Marshall's Mohenjodaro and the Indus Civilization, Vol. III.



NO 97



NO. 339

VOL
III



SEE
MOHENJODARO
AND INDUS
CIVILIZATION BY
SIR J. MARSHALL.
VOLS. I & III

(VOL. I Pl. XII. Fig. 17)



502

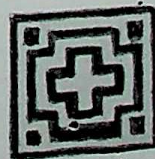


512



513

Pl. CXIV



528 b

D. Prasad.

JPASB, XXX, 1934. NUM. SUPPL.

PLATE 31.

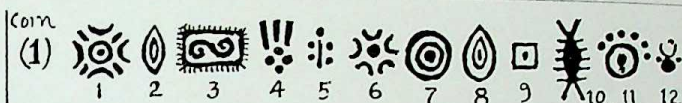
SYMBOLS FOUND ON THE 25 SILVER COINS SIMILAR TO THOSE
OF LUCKNOW MUSEUM OBTAINED FROM MATHURA
BY THE AUTHOR.

PRE-MAURYAN SURASENI COINS.





























































SUPPLEMENT
PLATE XXXI.The 4 Obverse Symbols
found on all the 25 Coins

Reverse Symbols found on the twenty-five Coins

1



GROUP CLASSIFICATIONS OF SYMBOLS ON THE
SILVER P.M. COINS.SUPPLEMENT
PLATE XXXII.

Serial No.	Class	Obverse Symbols	Reverse	Coins	Obtained from
144 5A	3A ₂	    	 		Lucknow
—o—	—o—	—o—	—o—	—o—	—o—
145	19A ₁	    	?		Lucknow
—o—	—o—	—o—	—o—	—o—	—o—
146	20A ₁	    	 		Lucknow
—o—	—o—	—o—	—o—	—o—	—o—
147	11A ₁	    			Lucknow
—o—	—o—	—o—	—o—	—o—	—o—
148	38A ₃	    	?		Lucknow
—o—	—o—	—o—	—o—	—o—	—o—
149 103A	41A ₁₂	    			Ahaura
—o—	—o—	—o—	—o—	—o—	—o—
150 132A	42B ₁	    	?		Ahaura
—o—	—o—	—o—	—o—	—o—	—o—
151 44A	24A ₂	    	0	see	Teregna
—o—	—o—	—o—	—o—	—o—	—o—
152 17A	8B ₂	    	 	see	Teregna

Durga Prasad.

VARIETIES OF SYMBOLS FOUND ON LATER SILVER PUNCH-
MARKED COINS IN THE AUTHOR'S CABINET.

Obverse Symbols—Supplement.

								
137	138	139	140	141	141A	142	143	144
								
145	146	147	148	149	150	151	152	153

यह पुस्तक विनिर्मित न की जाय
NOT TO BE ISSUED

318. OBSERVATIONS ON SOME ĀNDHRA COINS.

Among the many problems of Āndhra numismatics, which presents the greatest possibility of ultimate solution appears to be the reconciliation of the names of the kings represented in the Chānda hoard with those rulers who struck coins of fabric A in Āndhradeśa, and with the later kings given in the Paurāṇic lists.

The three coins displayed to-day are all of interest in this connection. They are part of a fine series of Āndhra coins which I purchased recently from Mr. P. Thorburn :

(1) Puḷumāvi—from Chānda hoard.

Obv. :—Elephant standing r. with trunk upraised, diminutive rider on back.

Legend :—‘Śiva Śiri Puḷumā(visa)’.

Rev. :—Ujjain symbol ; pellet in each orb.

The reading ‘Śiva’ is perfectly clear on this coin, which confirms a reading proposed by Dr. Hoernle (*P.A.S.B.*, 1893, p. 117) which was doubted by Professor Rapson (*J.R.A.S.*, 1903, p. 305). The point is of interest as the name ‘Śiva Śrī’ is found in the *Purāṇas*.

(2) Puḷumāvi—Coin of Āndhradeśa fabric A.

Obv. :—*Caitya* of three arches with wavy line beneath.

Legend :—‘(Raño Vāsīṭhi) pu(tasa) Śiva Śiri Puḷumāvi(sa)’.

Rev. :—Ujjain symbol, dot and circle in each orb.

The reading ‘Śiva Śiri’ is again clear on this coin. Coins Nos. 88 and 89 on Plate V of the British Museum ‘Andhra’ catalogue are defectively struck and do not show this part of the legend. The use of the same title on coins (1) and (2) confirms Professor Rapson’s statement that both types were struck by the same ruler.

(3) Rudra Śātakarṇi—Coin of Āndhradeśa fabric A.

Obv. :—*Caitya* of 3 arches, surmounted by a crescent, wavy line beneath.

Legend :—‘.....putasa śiri Rudra Śā(takaṇisa)’.

Rev. :—Ujjain symbol, dot and circle in each orb.

(61 N.)

यह पुस्तक विनिर्मित न की जाय
NOT TO BE ISSUED

62 N. *Journ. of the Asiatic Soc. of Bengal* [N.S., XXX, 1934]

On General Pearse's specimen, illustrated in B.M.C., VII, No. G.P.S., the name 'Rudra' was only read conjecturally by Professor Rapson. It is clear on this example.

Though I have compared the reading 'Śiva Śrī' on coins (1) and (2) with the name 'Śiva Śrī' given by the Matsya Purāṇa as the 25th king of the dynasty, it must not be thought that I advocate the allocation of the coins to this king. The following three consecutive names occur in the Matsya Purāṇa :—

23. Gautamīputra.
24. Puloma.
25. Śiva Śrī.

Of these the first is the conqueror of Nahapāna. Inscriptions Nos. 7-9 in the introduction of the B.M.C. give the titles 'Gautamīputra Śrī Śātakarṇi' and these are repeated without alteration on the coins he restruck on silver drachms of Nahapāna.

The second king is the 'Vāsiṣṭhiputra Śrī Puṣumāvi' of inscriptions Nos. 13, 14, and 16. Coin No. 2 of Andhradeśa fabric A gives the titles 'Vāsiṣṭhiputra Śiva Śrī Puṣumāvi' and the Chānda hoard coins read 'Śiva Śrī Puṣumāvi' or 'Śrī Puṣumāvi'. He is also mentioned by Ptolemy as ruling at Paithan, being a contemporary of *Caṣṭana*. Other inscriptions give his name as Vāsiṣṭhiputra Svāmi Śrī Puṣumāvi.

The third ruler is the 'Vāsiṣṭhiputta Śiva Śrī Śātakarṇi' of the coins of Andhradeśa fabric A and the 'Vāsiṣṭhiputra Śrī Śātakarṇi' of Rapson's inscription No. 17, whose queen was a daughter of the Mahāksatrapa Rudradāman.

MAYMYO,
10th November, 1933.

M. F. C. MARTIN.

319. SOME NEW DATES AND VARIETIES OF THE COINAGE OF THE SULTĀNS OF MADURA.

The coins that are described in the present paper form part of the big collection, mostly South Indian, made by General Pearse and subsequently acquired for the cabinet of the Indian Museum. They constituted the currency of the Muslim rulers in the southernmost part of the Indian peninsula, called Ma'bar and are interesting to students of Numismatics as they contain some new dates and types.

The annals of Madura (or Ma'bar, as it was denominated by the Muḥammadan historians) under her Muslim potentates were enveloped in the darkness of oblivion until about half a century ago, when the discovery of a number of coins of these Sultāns stirred the curiosity of European scholars like Dr. White King and Captain R. H. C. Tufnell who brought out the history of this forgotten kingdom. The meagre information contained in the narratives of Ibn-i-Batūta,¹ the only contemporary writer, served them as a nucleus to build up the chronology of the period. Later on, Mr. C. J. Rodgers, the distinguished Numismatist, described² a number of coins bearing new names and dates and he was enabled to arrange the names of the rulers in proper succession. Finally, Prof. E. Hultzsch assimilated all the previous notices on the subject and fixed³ the chronology of the princes of Madura so far as it could be ascertained. There are still some lacunæ in our knowledge of the names of the rulers and the periods of their reigns, which have yet to be filled by future researches.

Madura, the capital of the ancient Pandya kingdom, is situated in the southernmost part of the Indian peninsula and was called by the Muslim annalists Mábar (lit. a pass, a ford) inasmuch as this tract with its sea-ports on the west, south and east was the meeting ground of nations, and people could cross over from it to Arabia, Ceylon and the Eastern Archipelago. It comprised under the Muslim occupation, the whole area between the Malabar and the Coromandel coasts and from Cape Comorin up to Gulbarga.⁴

The rulers who held sway over this province may conveniently be classed into two distinct groups:—

- (i) Those who were appointed by the Sultāns of Delhi and governed the country in the name of their

¹ *Voyages of Ibn-i-Batūta*, Vol. III, p. 328; *ibid.*, Vol. IV, pp. 188-189.

² *J.A.S.B.* for 1895, pp. 49-50.

³ *J.R.A.S.* for 1909, pp. 670-682.

⁴ *J.R.A.S.* for 1909, p. 668.

sovereign. This period extended from 1311 to 1333 A.D., i.e. nearly 23 years.

- (ii) Those who threw off the yoke of allegiance to the Delhi empire and ruled the province as independent kings from 1333 to 1377 A.D.

The annexation of the Madura province to the Delhi empire was first effected in the time of 'Alāuddin Khālji, the Delhi Sultān, on the plea of assisting Sundar Pandya, the Pandyan prince against his brother Vira Pandya who had driven away the former and occupied the kingdom. An expedition was sent headed by the renowned general Malik Kāfūr who, on his approach, found Madura, the capital of the Pandyan kingdom, evacuated by Vira Pandya. Kāfūr entered the city without much opposition, plundered the valuables and returned to Delhi with a fabulous booty. A lieutenant was left behind at Madura to govern the country on behalf of the Delhi Sovereign. This system of ruling the province by appointing governors from time to time continued up to the early years of Muḥammad III bin Tughlaq (A.D. 1325-1351). It is regrettable that the names of officers holding charge of the Madura dependency under the Sultāns of Delhi, should not have been carefully recorded in any contemporary historical works. Ibn-i-Batūta is also silent on this point.

The second chapter in the history of Madura begins with the appointment of Jalāl-ud-dīn of Kaithal (probably the city of that name in the South Punjab) by Muḥammad bin Tughlaq to the government of the province. He claimed descent from the family of Muḥammad the prophet and was accordingly styled 'Sharif' and 'Sayyid'.¹ Ibn-i-Batūta, the renowned Moorish traveller, was his son-in-law. Jalāl-ud-dīn was an ambitious general and as was usual in Muslim India, the provincial governors were ever anxious to assume independence as soon as the opportunity presented itself, and he was no exception to it. Taking advantage of the wide-spread discontent and discord prevailing in the empire, Jalāl-ud-dīn threw off his allegiance to the throne of Delhi in the year A.H. 734=1333 A.D. (according to some historians, in A.H. 735) and proclaimed himself Sultān under the style of Jalāl-ud-dīn Aḥsan Shāh and thus laid the foundation of a kingdom which lasted for nearly half a century. He struck coins in his own name and arrogated to himself the lofty title of سلطان السلاطين (the king of kings).² From the assumption of such an overbearing title, it is apparent that he had, before declaring his independence, sufficiently strengthened his position by subduing the neighbouring Hindu

¹ *Voyages of Ibn-i-Batūta*, Vol. III, pp. 328, 337; *Ibid.*, Vol. IV, pp. 189-190, 200.

² Coin No. 1.

States who failed to offer any united resistance by reason of their mutual jealousy and civil strife.

Ibn-i-Batūta, who resided for some time in the Court of Ghīyasuddīn Dāmaghān Shāh, gives the name of five kings,¹ viz.—(1) Jalāluddīn Aḥsan Shāh (circa 1333–39 A.D.); (2) 'Alāuddīn Udaijī (1339 A.D.); (3) Qutbuddīn Fīroz (1339 A.D.); (4) Ghīyāsuddīn Muḥammad Dāmaghān (circa 1340–44 A.D.); and (5) Nāsiruddīn Maḥmūd Ghāzī (circa 1344–56 A.D.). Modern researches have enabled scholars to add as many as three to this number, viz.—(6) 'Adil Shāh (circa 1356–58 A.D.); (7) Fakhruddīn Mubārak (circa 1358–68 A.D.); and (8) Sikandar Shāh (circa 1368–1377 A.D.).

The independent rulers of Madura struck coins in their own names in silver, copper, billon and probably in gold also, as will be evident from the lists of Mr. C. J. Rodgers² and Prof. E. Hultzsch.³ According to Ibn-i-Batūta,⁴ Jalāl-ud-dīn Aḥsan Shāh, the founder of the dynasty, issued a gold coin on one side of which was impressed the inflated legend:—

سلاطه و يسر - ابو الفقراء و المساكين جلال الدنيا

و الدين *

(The offspring of Tāhā and Yāsin, the father of the poor and the indigent, Jalāl-ud-dunyā wad-dīn), but no specimen of this kind is known to be represented in any collection. The currency of Madura presents several varieties which differ from the Delhi currency in respect of execution and weight. The former consists generally of small pieces, some variety of which is apparently of superior execution to the latter. The weights of the silver coinage of these Sultāns vary, so far as can be ascertained from known collections, from 53 to 47 grains, whereas the copper and billon issues follow approximately the same standard, ranging from 68 to 21 grains. The standard weight in the silver currency was fixed at 140 grains⁵ by Muḥammad bin Tughlaq, though mixed metal coins of lower weight are not uncommon. On the other hand, the gold and copper currency in the south, before the arrival of the Musalmans ranged from 52 to 16 grains.⁶ This shows that the metrology of the coinage of the Sultāns of Madura was probably influenced by that of the neighbouring Hindu States.

¹ *Voyages of Ibn-i-Batūta*, Vol. IV, pp. 189-90, 203.

² *J.A.S.B.*, Part I, 1895, pp. 49-50.

³ *J.R.A.S.* for 1909, pp. 672-83.

⁴ *Voyages of Ibn-i-Batūta*, Vol. III, p. 328.

⁵ *I.M.C.*, Vol. II, Part I, p. 9.

⁶ *Numismata Orientalia*, Coins of Southern India, pp. 53, 58.

66 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

Jalāl-ud-dīn Aḥsan Shāh,
A.H. 734-40 ; A.D. 1333-39.

Coin No. 1 (mixed metal).



1



O

R

A.H. 734 ; weight 40·4 grains.

Obv. سلطان السلاطين (The king of kings).

Rev. centre : احسن شاه (Aḥsan Shāh).

margin : سنة اربع و ثلثين و سبعمائة (The year seven hundred and thirty-four).

A coin, apparently of similar type, appeared in the list¹ of Mr. C. J. Rodgers, but the date portion being indistinct, it remained undeciphered. In the present specimen, the date can be clearly read as 734. As this coin fixes the initial date of Aḥsan Shāh's reign which is a year earlier than hitherto supposed, its importance cannot be exaggerated.

Ibn-i-Batūta mentions that Aḥsan Shāh reigned in Madūra only for five years,² but he is silent about the precise year when he assumed independence. The year 740 being decidedly the last date on his coins, the initial date of his reign as an independent Sultān was naturally fixed as A.H. 735. The present discovery of the date 734 in his coins creates an anomaly which may, however, be explained on the supposition that Aḥsan Shāh, who since his arrival at Madūra as a Governor was *de facto* Sultān of the kingdom, began to issue coins in his name from the year 734, though he may have deferred, for diplomatic consideration, to proclaim himself sovereign openly till 735. Otherwise we must suppose that the duration of the reign as stated by Ibn-i-Batūta is only approximately correct.

Coin No. 2 (Silver).



2



O

R

A.H. 735 ; weight 50 grains.

Obv. جلال الدنيا و الدين (Jalāl-ud-dunyā wad-dīn).

Rev. احسن شاه ٧٣٥ (Aḥsan Shāh, 735).

¹ *J.A.S.B.*, 1895, pp. 49-50.

² *Voyages of Ibn-i-Batūta*, Vol. IV, p. 189.

1934]

Numismatic Supplement No. XLV

N. 67

This is a new date which has not so far been published. Mr. Rodgers is said to have seen¹ a coin of Aḥsan Shāh with this date, but did not substantiate his statement by illustrating it.

Coin No. 3 (Silver).



O

3



R

A.H. 739 ; weight 49 grains.

Obv. احسن شاه ۷۳۹ (Aḥsan Shāh, 739).

Rev. الحسينى (The descendant of Ḥusain).

Desikāchāri mentions a specimen bearing this date, in his possession, but it has not been illustrated.

Aḥsan Shāh was killed apparently early in A.H. 740 and the throne was seized by one of his nobles, 'Alāuddīn Udaiji. He reigned about a year only and was slain by a stray arrow which he received when removing his helmet after victory over the 'infidels',² probably the neighbouring Pandya or Kerala Chiefs, with whom constant warfare was going on. Udaiji was succeeded by his son-in-law, Quṭb-ud-dīn Firoz Shāh who was put to death after forty days of his accession to the throne. The coins of both Udaiji and Quṭb-ud-dīn in the Indian Museum collection bear the date 740. The next Sultān was Ghīyās-ud-dīn Muḥammad Dāmaghān Shāh, son-in-law of Aḥsan Shāh. He was apparently an able ruler. Ibn-i-Batūta dwells at length on some of this prince's atrocious crimes which made him extremely unpopular. It is not clear either from the narratives of Ibn-i-Batūta or from his coins how long Ghīyās-ud-dīn continued to rule. His coins hitherto discovered give only the date 741 while some specimens are without date. On his death, the throne was seized by Nāsiruddīn, once a domestic servant at Delhi and a nephew of Ghīyās-ud-dīn Dāmaghān Shāh, under the title of Maḥmūd Ghāzī Dāmaghān. The only date that appears on his coins is 745. Ibn-i-Batūta left Madūra during the reign of this prince and with him the literary source of information relating to the annals of the Sultāns of Madūra ceases. The remaining rulers of this dynasty are known exclusively from their coins. The next ruler was 'Adil Shāh whose coins bear the date 757 ; no other date has hitherto been discovered on his coins.

¹ J.R.A.S., 1909, p. 673.

² *Voyages of Ibn-i-Batūta*, Vol. IV, p. 189.

68 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

Fakhruddīn Mubārak Shāh.

Coin No. 4 (mixed metal).



A.H. 760 ; weight 46·7 grains.

Obv. السلطان السلاطين (The king of kings).

Rev. مبارکشاہ - سنہ ستین و سبعمایہ (Mubārak Shāh, the year seven hundred and sixty).

According to the supposition of Prof. E. Hultzsch and others, the next ruler Fakhruddīn Mubārak Shāh ascended the throne of Madūra in 761 which is testified by Coin No. 26 in Mr. Rodgers' list.¹ The specimen (No. 4) in the collection of the Indian Museum bears the date 760 and thus brings the initial date of Mubārak Shāh a year earlier. It is further interesting to note that the piece represents a new type of this Sultān in which the legend is in Arabic while in his later issues it is found in Persian.

Coin No. 5 (copper).



A.H. 764 ; weight 25·7 grains.

Obv. محمد مصطفى (Muḥammad Muṣṭafā).

Rev. النبی با صفا (The pure Nabī).

Mr. Rodgers' No. 21 and Prof. Hultzsch's No. 22² represent this type but the date on their coins is 765. Mr. Desikāchārī's No. 21³ is said to bear the date 764, but has not been illustrated.

There is a divergence of opinion among Numismatists as to the reading of the legend on the reverse of this specimen. Mr. Rodgers did not offer any reading whatever. Prof. E. Hultzsch was inclined to read it ناصف النبی (Nāsifun-Nabī) while Mr. Desikāchārī's reading is النبی با صفا (An-Nabī-i-bāṣafā), I prefer the latter reading on two grounds ; firstly that the initial word in the second line on the reverse is ن, which may be read either ن (Nā) or با (bā), by adding either above or below it a

¹ *J.A.S.B.*, 1895, pp. 49-50.

² *J.R.A.S.*, 1909, p. 681.

³ *Ibid.*

نقطه (dot) which is absent here ; but the terminal portion of the letter ف (Fā) in صفا (Safā) has been raised to a considerable height indicating that it is but the letter الف (Alif) and not a flourish of the letter ف (Fā); secondly, the legend on all the specimens of this type is in Persian while ناصف النبي (Nāsifun-Nabi) would be purely Arabic which is untenable.

The dates that have so far been found on the coins of Mubārak Shāh range successively from 760 to 770 with the exception of the years 762 and 766.

The last Sultān of this short-lived dynasty was Sikandar Shāh whose coins are dated in 774 and 779, but no coin of the intermediate period has ever come to light. The epigraphical records of the South reveal that the Hindu kingdom of Vijayanagar was at that time rapidly growing in power and had overshadowed the Muslim rule in Madūra.¹ In an inscription² of 1371 it is recorded that Goppana, the General of Bukka I, the 3rd king of the first Vijayanagar dynasty, defeated the 'Turushkas', i.e. the Muslim army, and it is probable that the final extinction of Muslim power in Madūra was effected by this king and most likely in the year 779 (=A.D. 1377) which is the latest date found on the coin of Sikandar Shāh.

In conclusion, I would like to point out the gaps still existing in the chronology of the Muslim Sultāns of Madūra, viz. from 742 to 744, 746 to 756, 758 to 759, 771 to 773 and 775 to 778. It is probable that the state of continuous warfare between Madūra Sultāns and the rising Vijayanagar power was responsible for some of these lacunæ.

SHAMSU-D-DIN AHMAD.

¹ *Cambridge History of India*, Vol. III, p. 150.

² *Epigraphia Indica*, Vol. VI, p. 330.

320. SOME COPPER COINS OF JANJIRA.

Janjira is a state within the political agency of Kolaba in the Konkan district, Bombay. The original name was 'Jazira' meaning 'an island', but the present name is its corrupted form under the Maratha influence. The state was founded by an Abyssinian (i.e. an Habshi) about the year 1489 and is still under the sway of a Sidi chief, entitled 'Nawāb of Janjira'. The state was under Bijāpur for sometime and during the reign of Aurangzeb, it passed under the Mughals. During both these periods, the Sidis served as the chief admirals of Deccan and were in charge of the Muslim Naval Power in the Indian Ocean. But after the fall of the Mughal Empire, this state had also to face the disturbing elements of the Maratha invasions and English aggressions. The former could never establish their superiority over the Sidis, while the latter could succeed in bringing them under the British suzerainty only in the year 1869.

As regards the coinage of this state, practically nothing has yet come to light. In Volume IV of the Indian Museum Catalogue (Page 213), a solitary coin of Ibrāhīm Khān III (1848-79 A.D.) is described and illustrated. It bears the usual legend of the Emperor Shāh 'Ālam with a small counter mark "ज" (ja) in the Devanāgarī character, which, it is said, stands for Janjira. The authority of Prinsep's 'Useful Tables' is cited in support of this identification and his mention of the Currency of 'Ankushi' and Habshi rupees at this place is quoted. This, however, does not appear to be quite correct. But as long as no other evidence is brought to light, this theory of 'ja' (which is also a mint-mark of Marathas) has to be allowed to continue to mark the Janjira coins in case of silver issues.

As regards the copper issues of this state, it may be said with certainty in view of the specimens that we have before us that none of them bear any counter-mark in the Marāthi or Devanāgarī script.

Unfortunately, we have not got a large collection of dated coins but all that we have so far go to show that the Sidis were striking their own coins till as late as the year 1867-68 A.D. from the dates 1284 and 85 A.H. which clearly appear on some of the coins.

These specimens are taken from two collections, (1) the Cabinet of the Prince of Wales Museum and (2) that of Mr. Gadgil. A collective study of both these collections which consists of about 50 coins has proved very useful in pursuing this study.

The coins are of the three rulers, viz. (1) Sidi Ibrāhīm Khān II (1789-92 and 1804-1826), (2) Sidi Muhammad Khān (1826-

(71 N.)

72 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

1848) and (3) Sidi Ibrāhīm Khān III (1848–1879) but only the coins of the last mentioned Nawāb bear two dates, the years 1284 and 1285 A.H. which correspond with 1867–68 A.D.

As regards the legend on the coins it is interesting to find that though the Nawābs of Janjira were in no way under the control of the Mughal Emperors; they had to follow the usual practice of striking the coins in the name of the Mughal Emperor, but they were bold enough to strike their own names as well on the coins.

So, on the coins of Ibrāhīm Khān II, who ruled from the year 1789 to 1796 with a break of about twelve years, we find the inscription سیدی ابراہیم فدوی عالم گیر بادشاہ غازی on one side and on the other. On some coins Shāh 'Ālam's name (شاہ عالم) is also inscribed in place of Alamgir's.

This ruler was, as a matter of fact, a contemporary of Shāh 'Ālam II and came to the throne in the 31st year of that Emperor but still we find the name of the previous Emperor 'Ālamgir II (1754–59) on some coins. This leads one to surmise that, ignoring the death of 'Ālamgir II and the subsequent change on the throne of Delhi, the mint-officers at Janjira first continued to strike coins in the name of that ruler, but afterwards replaced it by the name of Shāh 'Ālam II. But this surmise is nullified by the fact that even on the coins of his successor, Sidi Muhammad Khān, we find the name of 'Ālamgir on one side and his own name on the other side. The size, weight, and type of the coins of this ruler are quite similar to those of his predecessor.

Then we come to the second Sidi Ibrāhīm. It is not possible to say at this stage whether or not he struck coins like those of his predecessors, but we have a series of coins of the later years of this ruler on which it is found that the Imperial name is altogether omitted.

On these coins we see :—

سکہ زد در ملک کوکن شاہ ابراہیم محمد خان on the obverse, i.e. the King Ibrāhīm Muhammad Khān struck coin in the country of Konkan in the year 1284, and بامر مصطفیٰ بنون الله الصمد 'By the order of the Chosen One' (i.e. the Prophet) and the help of God—the Eternal One, on the reverse.

These coins also have a crescent and some stars on both the sides.

One of these bears the date 1285.

It appears that the currency went on becoming more and more debased in subsequent years, and it appears that the mint-masters did their work very carelessly. We notice also that the calligraphy which was already crude becomes cruder still and the reverse is perhaps struck with an inverse die and consequently

1934]

Numismatic Supplement No. XLV

N. 73

the imprint bears inverted letterings which when put before a mirror shows the legend in its correct position.

It appears that this ruler made an attempt to distinguish his coins from those of his grandfather Ibrāhīm, by adding his father's name and hence the full name on these coins appears as Ibrāhīm Muhammad Khān. Another distinction is that he drops the word فدوی (Fidwi) meaning 'devoted servant' or 'a vassal' and replaces it with the word 'Shāh'.

These coins also enable us to correct the statement made in the Bombay Gazetteer, Vol. XI (Kolāba and Janjira), page 449, in which it is said : ' In 1834, the British Government declared Janjira to be subject to the British Power and in virtue of its supremacy, abolished the Janjira mint which issued a debased coinage ', and safely substitute the date by 1869, when the Nawāb was deprived of his criminal jurisdiction and a resident British Officer with limited judicial powers was appointed to the Political charge of the state. By this treaty the Nawāb was bound to communicate all important matters to the British Government through this Political Officer and follow his advice.

R. G. GYANI.

COINS OF JANJIRA.



1



2



3



4



5



6



7



8



321. A COIN OF THE 'ABBĀSIDS FOUND AT PAHĀRPUR, BENGAL.

This coin was discovered in the ruins of the monastery at Paharpur during the course of excavations. The foundation of the establishment at Paharpur is attributed to Dharmapāla, the second king of the Pāla dynasty, who lived in the last quarter of the eighth century A.D.

The coin belongs to the Abbāsīd Caliph Hārūn-ar-Rashīd who was a contemporary of Dharmapāla. It was issued from the mint Al-muhammadiya and bears the date A.H. 172=A.D. 788.



O

Obv. centre :

لا اله الا

الله وحده

لا شريك له

margin :

بسم الله ضرب هذا الدرهم بالمحمدية سنة اثنان و سبعين و مائة *

Rev. centre :

سلام

محمد رسول الله

بما امر به محمد

بن امير المؤمنين

صدر

margin :

محمد رسول الله ارسل بالهدى و دين الحق ليظهره على الدين كله و لو كره المشركون *

(75 N.)

76 N. *Journ. of the Asiatic Soc. of Bengal* [N.S., XXX, 1934]

The mint 'Al-muhammadiya' which was established by the Caliph Al-mansūr, in the year A.H. 148=A.D. 765, may be identified with the city of 'Ar-Ray' which was destroyed by the Mongols of Persia in the 13th century A.D.

K. N. DIKSHIT.

322. A NEW KIDARA CHIEF.

In March, 1925, a dozen debased gold coins of the later Kushānas, found in Hardoi district were acquired for the Provincial Museum, Lucknow. While listing them along with other coins of this type in the Museum collection, I discovered recently the name of a new chief who, like Kṛitavīrya, must



61



60



65



59



have ruled in the Punjab and other parts of North Western India during the fifth and sixth centuries. His name as is clear from the Brahmi legend which appears on the reverse of no less than five coins of the lot is Śrī Salonavīra. All the five coins have a close resemblance to a coin illustrated by General Cunningham in his 'Coins of the Later Indo-Scythians', Pl. VI-12, and assigned by him to Śrī Śilāditya. There appears to be a mistake in the reading of the reverse inscription on this coin.

The coins of the Lucknow Museum clearly show the name Śrī Salonavīra on the reverse and the letters $\pi \delta$ on the obv.

On grounds of general technique and the style of writing they undoubtedly belong to the lot of *Kidara* coins and as the find fortunately includes a coin of Śrī Kṛitavīrya, I am inclined to think that Śrī Salonavīra might have been a ruling chief a few years before or after Śrī Kṛitavīrya.

On the obv. we see the king standing at altar, a debased Brahmi legend *Kida* vertically under his left arm and Brahmi

$\pi \delta$ on the right. The rev. has the throned goddess

(77 N.)

78 N. *Journ. of the Asiatic Soc. of Bengal* [N.S., XXX, 1934]

Ardochsho, a debased marginal Brahmi legend and Śrī Saloṇavīra or Śrī Saloṇa.

Obv.

Rev.

No. 6905

𑖦𑖳

Śrī Saloṇavīra.

,, 6906

Do.

Śrī Saloṇa.

,, 6907

—

Do.

,, 6910

—

Do.

,, 6911

𑖦𑖳

Do.

DESCRIPTION.

Obv.

Rev.

No. 6904.. King standing at altar, debased. Br. legend Kida vertically under his arm.

Throned Ardochsho, debased, marginal Br. legend gone.

,, 6905..

Do.

𑖦𑖳

Do. Śrī Saloṇavīra.

,, 6906..

Do. do.

Do. Śrī Saloṇa.

,, 6907..

Do. —

Do. do.

,, 6908..

Do. —†

Do.

,, 6909..

Do.

𑖦𑖳

Do.

,, 6910..

Do.

—

Do. Śrī Saloṇa.

,, 6911..

Do.

𑖦𑖳 (clear)

Do. do.

,, 6912..

Do.

𑖦𑖳 ?

Do. —

,, 6913..

Do.

—

Do. Śrī Kṛitavīrya.

,, 6914..

Do.

𑖦𑖳

Do.

,, 6915..

Do.

—

Do.

PRAYĀG DAYĀL.

323. THE DANISH COINS OF TRANQUEBAR.

On the 23rd of February, 1914 and on the days following, a collection of 132 Danish coins of Tranquebar was sold at Amsterdam under the direction of Mr. Schulman, a well-known numismatist and dealer in coins.¹ This collection was part of the whole collection of Henry Thomas Grogan of London. The catalogue of the whole collection, published by Mr. Schulman; is the only catalogue describing Danish Coins. Forty-seven specimens of these coins are reproduced in plates I and II at the end of the catalogue.







In 1616 the *Dansk Ostindisk Compagni* (Danish East India Company) was formed at Copenhagen under the protection of King Christian IV. The Danish merchants settled at Tranquebar—a small territory on the eastern coast granted to them by Raghunatha Nayak of Tanjore, in 1620. In the following year the Danish Castle, the Dansborg, was being built. The first company was dissolved in 1729, and in 1732 during the reign of Christian VI, a new company was formed called the *Dansk Asiatisk Compagni* (Danish Asiatic Company) that lasted till 1839. In 1845, the Danish possessions in India were sold to England for 2 million kroner.



During a short visit I paid to Tranquebar during the month of April, 1933, I tried to collect some Danish Coins, but I was not very successful. Mr. Malaiperumal Chettiar showed me a few coins he had collected and gave me three duplicates. But an old Catholic of Tranquebar, Mr. G. Thambusamy Pillai, offered himself to search for old coins and soon after he wrote to me that he had traced a representative collection, the owner of which was ready to sell it. Finally this collection was acquired for the coin cabinet of the Indian Historical Research Institute during the month of October last. It consists of 34 coins. These coins along with the three coins presented by Mr. Chettiar and another one existing in our collection for some time make 38 coins. In this collection all the Danish Kings of the period 1620-1845 are represented.


The Danes like to adorn their coins with monograms. All the Danish Coins of Tranquebar bear at least one monogram, sometimes two. Occasionally the King's monogram is doubled. Some of the continental coins of Frederick VIII (1906-1912) have also a double monogram. The monogram of the King, is formed with his initial and the figure of his reign. The initials during this period are only two, for all the kings were called either Christian or Frederick alternately. In the first case the

¹ Schulman, Collection Henry Thomas Grogan, pp. 3-9.



80 N. *Journal of the Asiatic Society of Bengal* . [N.S., XXX,

figure is placed inside the letter C, thus:    . In the second case the figure is intermixed with the initial F in this wise    . Similar monograms are also seen over the gates of the Tranquebar Fort. Over the royal monogram there is always a crown.

In other cases the initial is mixed with an R—the initial for *Rex*—and below it the Roman figure is placed between two strokes of the initial, thus:   .

Sometimes the monogram is double, viz.: two C's or two F's with two figures all intermixed, for instance,  as the

double monogram of Christian VII. The other monogram that sometimes occupies the reverse of the coin, is the monogram of the Company. Since there were two companies with different names, the monograms are also two. First the monogram was

 . Afterwards it was changed thus  . At

times this monogram is also covered by the royal crown. Putting aside other peculiarities which will be given in detail when describing the coins, something must be said about the Danish Coat-of-arms. The silver coins have the Danish Coat-of-arms, representing three Norse lions running to the left; the whole shield being topped by a crown. On some copper coins one lion only is represented.

The coins current at Tranquebar had two different origins. The gold coins, called ducats, were struck at Copenhagen, but evidently were destined to circulate in India as the reverse of one of the ducats of Frederick III clearly discloses; it bears a sail round which in block letters this inscription is read: *Dominos Providebit*, while on each side of the ship one discovers a syllable of this Latin word: *tan-dem*. All the other coins were struck at Tranquebar itself.

Among the coins minted at Tranquebar there is a gold coin of the type of the Hindu pagoda. It was struck during the reign of Christian VII.

The silver coins were first called *fano*, from the Tamil word *fanam*, a small South Indian coin. (In the time of Frederick IV and Christian VI for instance.) Later on in the time of Frederick V these were called *Royaliner* and finally *Royalin*. But in the time of Frederick VI the word *fano* appears again.

The copper and lead coins were called *Kas*, for *cash*. The first coins struck at Tranquebar were of lead. In 1667 the first copper coins were minted at Tranquebar. They were *double Kas* coins.

The Tranquebar silver coins were equivalent to $1/8$ of the ordinary *Sicca rupia* or to 80 Kas of copper.

The coins acquired for the Indian Historical Research Institute are, in their chronological order, the following :—

Christian IV (1588–1648).

1. Lead. 4 Kas.

Obv. The royal monogram (4)

Rev. The Dansborg Castle.

This is one of the very early issues, not existing in the Grogan Collection. Schulman nevertheless speaks of these issues as bearing the figure of the Dansborg Castle on the reverse. Our specimen shows the façade of the castle with a square door in the centre and three turrets on top.

Frederick III (1648–1670).

2. 1667. Copper. 5 Kas.

Obv. Royal cypher F3, not intermixed, under a crown, surrounded by two circles, one made by a continuous line, the other one of dots. Between these two circles to the right, the year 1667.


Rev. The Norse lion crowned current to left and attacking a serpent, all surrounded by a circle of dots.

This is one of the coins of the first copper issue. It was not in the Grogan Collection.

Christian V (1670–1699).

3. 1680. Copper. 1 Kas.

Obv. The King's double monogram under a crown.

 . On one side of the monogram 8, on the other 0, that makes 80, i.e. 1680.

Rev. The Company's monogram under a crown.

4. 1692. Copper. 1 Kas.

Obv. The King's double monogram under a crown as above.

Rev. The Company's monogram under a crown as above. To the right 6, and below 92, that makes 692, i.e. 1692.

82 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

5. Dateless coin. Copper. 1 Kas.

Obv. As above.

Rev. The Company's monogram under a crown as above.


6. Dateless coin. Lead. 4 Kas.

Obv. As above.

Rev. As above.

(This coin is much worn.)


7. Dateless coin. Lead. 10 Kas.

Obv. The King's monogram  under a crown.

Rev. As above. Below X, i.e. 10 Kas.

Frederick IV (1690-1730).


8. Dateless coin. Copper. 1 Kas.


Obv. The King's monogram , i.e. F, and 4, under a crown surrounded by dots.

Rev. The Company's monogram (much damaged).

Christian VI (1730-1746).

9. Dateless coin. Copper. 1 Kas.

Obv. The King's monogram , under a crown.

Rev. The new Company's monogram , under a crown.


10. Dateless coin. Copper. 2 Kas.


Obv. As above.

Rev. As above. Under monogram 2 between two dots, viz. 2 Kas.

Frederick V (1746-1766).

11. 1763. Copper. 4 Kas.

Obv. The King's monogram  under a crown surrounded by dots.

Rev. The Company's monogram as above, but the A. on a higher level, thus . On one side of

1934]

Numismatic Supplement No. XLV

N. 83

the monogram 17, on the other 63, i.e. the date 1763.
Below 4, i.e. 4 Kas.

12. 1963. Copper. 4 Kas.

Obv. As above.

Rev. As above.


13. 176 Silver Royalin.


Obv. As above.

Rev. The Danish Coat-of-arms with three Norse lions current to left. Shield topped by a crown. On one side 17. On the other, 6 . . . Above Royalin in block letters.


Christian VII (1766-1808).

14. 1768. Copper. 10 Kas.

Obv. King's double monogram  under a crown.

Rev. Company's monogram  . Below X
Kas. Below 1768 within a circle of dots.



15. 1770. Copper. 4 Kas.

Obv. King's monogram  under a crown.

Rev. Company's monogram as No. 11, with 17 to left and 70 to right, i.e. 1770. Below 4, i.e. 4 Kas.

16. 1777. Silver. Royalin.

Obv. King's monogram as above within a circle of dots.

Rev. Danish Coat-of-arms as No. 13 with 7 to left and 77 to right, i.e. 1777. Above Royalin in block letters, with  turned to left, thus .

17. 177 . . . Copper. 2 Kas.

Obv. As above. No circle of dots can be seen.

Rev. Company's monogram as No. 15 with 17 to left and 7 . . . to right. Below 2, i.e. 2 Kas.

18. 1786. Copper. 4 Kas.

Obv. As above.

-IV.

Rev. Kas.
-786.

84 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

19. 1788. Copper. 4 Kas.

Obv. As above.

Rev.

Kas. 1788, within a circle of dots.

20. 178...Silver. Royalin.

Obv. As above.

Rev. Coat-of-arms as No. 16, with 17 to left and 8 ...
to right. Above Royalin in block letters. (Worn.)

21. 1790. Copper. 4 Kas.

Obv. As above, with a dot after number 7.

Rev. (IV).

(K)AS

(17)90 within a circle of dots

22. 1800. Copper. 4 Kas.

Obv. As above.

Rev. (IV).

Kas.

1800.

23. 1782. Copper. 6 Kas.

Obv. As above.


Rev. VI.

Kas.

.. 82.

Frederick VI (1808-1839).

24. 1810. Copper. 4 Kas.

Obv. The King's monogram  under a crown.

Rev. IV.

Kas.

1810.

25. 1816. Copper. 10 Kas.

Obv. As above.

Rev. (X).

Kas.

1816.

1934]

Numismatic Supplement No. XLV

N. 85

26. 1820. Copper. 4 Kas.
Obv. As above.
Rev. IV.
 Kas.
 1820.
27. 1823. Copper. 4 Kas.
Obv. As above.
Rev. (IV).
 (K)as.
 1823.
28. 1831. Copper. 4 Kas.
Obv. As above.
Rev. IV.
 Kas.
 1831, within a circle of dots.
29. 1832. Copper. 4 Kas.
Obv. As above within a circle of dots.
Rev. IV.
 Kas.
 1832 within a circle of dots.
30. 1833. Copper. 4 Kas.
Obv. As above.
Rev. IV.
 Kas.
 1833, within a circle of dots.
31. 1838. Copper. 4 Kas.
Obv. As above.
Rev. IV.
 Kas.
 1838.
32. 1838. Copper. 4 Kas.
Obv. As above.
Rev. As above within a circle of dots.
33. 1838. Copper. 10 Kas.
Obv. As above.
Rev. * X *.
 KAS.
 1838, within a circle of dots.

86 N. *Journ. of the Asiatic Soc. of Bengal* [N.S., XXX, 1934]

34. 1839. Copper. 4 Kas.

Obv. As above.

Rev. IV.

Kas.

1839, within a circle of dots.

35. 1839. Copper. 4 Kas.

Obv. As above.

Rev. As above.

Very beautiful specimen.

Christian VIII (1839-1848).

36. 1842. Copper. 4 Kas.

Obv. The King's monogram



under a crown,

within a circle of dots.

Rev. IV.

Kas.

1842.

37. 1844. Copper. 4 Kas.

Obv. As above.

Rev. IV.

KAS.

1844.

38. 1845. Copper. 4 Kas.

Obv. The King's monogram as above but without roman numerals.

Rev. (IV).

(K)AS.

(1)845, within a circle of dots.

This is the last coin struck at Tranquebar. The Danish possessions were sold to England the same year.

H. HERAS, S.J.

324. . SOME RARE MUGHAL COINS IN THE STATE MUSEUM, HAIDARĀBĀD (DECCAN).

Arcot.—At the meeting of the Numismatic Society held at Benares in 1928, I exhibited a coin of Farrukhsiyar issued from Aurangabad Mint dated 1123 A.H. and 7 R.Y. At that time 1123 seemed to be a freak and obviously it is, as Farrukhsiyar ascended the throne in 1124 A.H. and all the coins that have been discovered till now bear the date 1124 or an after date. Consequently all the numismatists reckon his reign from 1124 A.H. About three coins in our Cabinets go to prove that coins were struck in the name of Farrukhsiyar at least as early as 1123 A.H. if not 1122 A.H.

History says that in 1123 A.H. Farrukhsiyar had claimed the throne for his father Azimush-shān. But these coins and particularly the coin dated 1123 A.H. and 2 R.Y. suggests that Farrukhsiyar might have claimed the throne for his own self in 1122 A.H.

I am describing here three coins dated 1123 A.H. because one of them bears the date 1 R.Y., the other 2 R.Y. (which suggests that Farrukhsiyar must have claimed the throne in 1122 A.H.). On the last one the R.Y. is cut. But all of them have been struck from different dies. According to Khāfi Khān Farrukhsiyar claimed the throne for his father in 1123 and after his father's death claimed the throne for his own self in the same year. This author says that Farrukhsiyar struck coins in his own name in the same year.



Obv.

(سیر)

(ح) ق فرخ

سه که ز (د)

(از فص) ل بر سیم و زر

ش

(باد) بحر و بر ۱۱۲۳

A



Rev.

مانوس

مین

احد

سنه جلوس

ضر

ارکا (ت)

(87 N.)



B



Obv.

Rev.

سیر

مانوس

حق فرخ

میمنه

سه — که زد

۲

از فضل بر سیم و زر

سنه جلوس

شاه

ضر

باد بحر و بر ۱۱۲۳

ارکات



C



Obv.

Rev.

﴿ حق فرخ سیر ﴾

مانوس

﴿ سه — که ﴾ زد

﴿ سنه ﴾ جلوس

از فضل بر سیم و زر

﴿ ضر ﴾

شاه

ارکات

باد بحر و بر ۱۱۲۳

Udgir (A new Mint).—These two coins are from an unpublished mint, called Udgir. One of them is struck in the name of Aurangzeb and the other in the name of Farrukhsiyar. The following is my reading of the coins :—

1934]

Numismatic Supplement No. XLV

N. 89



D



Obv.

عالم گیر
اورنگ زیب
شاہ
زد چو بدر منیر
س _____ کہ
در جهان

Rev.

جلوس
س
(مانو)
میمنت
۱۰۹۸
الظفر
دار قلعه اودگیر



E



Obv.

شا
بحر و بر فرخ (سیر)
زد از فضل حق

Rev.

مانوس
میمنت
سنة احدى جلوس
ضر
اودگیر

On Aurangzeb's coin which is dated 1098 the mint name Udgir is followed by the epithet *دار الظفر* and *قلعه*. It may be noted that after 1097 H.Y. on the coins struck at Bijapur also the mint name is followed by the epithet *دار الظفر*. On the coin of Farrukhsiyar both the epithets are omitted.

Bankapur Mint.—Coins of Rafiud-Darajat issued from this mint are known, but no coin has as yet been published which

90 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

bears the name Shams-ud-Din. The coin described here not only bears this name but also a new legend or couplet which has not been deciphered fully as yet and which is unpublished.

The following is my reading of the coin :—



F



Obv.

Rev.

رفيع الدرجات
حيا ۱۱۳۱ شمس الدين
ت

مانوس
ميمنه

سنه جلوس

سید

ضر

منه خور

بنکاپور

Sahrind Mint.—The earliest published coin in the name of Aurangzeb from this mint is coin No. 1504 of the Indian Museum Catalogue. It is dated 1103 A.H. (R. B. Whitehead).¹ The coin described here is dated 1102 A.H. 34 R.Y.



G



Obv.

Rev.

عالم گیر

مانوس

۱۱۰۲

ميمنه

اورنگ زیب

۳۴

شہ

سنه جلوس

زد چو بدر منیر

ضر

سہ

سہرند

(در جهان)

¹ Introduction to Punjab Museum Catalogue, p. 81.

1934]

Numismatic Supplement No. XLV

N. 91

Sikākul Mint.—Till now the mint Sikākul is represented only by two Emperors, Farrukhsiyar and Aḥmad Shāh. The Hyderābad Museum Cabinets contain coins of Aurangzeb and Jahāndār Shāh, one each of 1100 A.H. and 36 R.Y. (*Sic*) and Hijri Year cut and ۱۱۰۰ R.Y. respectively. The couplet on Jahāndār Shāh's coin (yet to be deciphered in full) is new. The following is my reading of the coins :—



Obv.

عالم گیر

۱۱۰۰

اورنگ زیب

شاه

زد چو بدر منیر

سکه

﴿در جهان﴾



Rev.

مانوس

میمنت

۳۶.

جلوس سنه

﴿ضرب﴾

سیکا کل



Obv.

چو صاحبقران

شاه

جهاندار شد باد

سکه

جهان



Rev.

مانوس

میمنت

سنه احد جلوس

ضرب

سیکا کل

92 N. *Journ. of the Asiatic Soc. of Bengal* [N.S., XXX, 1934]

Mumbai Mint.—According to Mr. Whitehead, the earliest known issues from this mint are Rupees of Farrukhsiyar (see Introduction to Punjab Museum Catalogue, page 110). Our cabinet contains a unique coin issued from this mint by Farrukhsiyar's predecessor Jahāndār Shāh. The following is my reading of it :—



Obv.

مهر و ماه ابو الفتح

۳۶۱۱



Rev.

جلوس

مینت

مانوس

ب (ضر)

سنة

KHWĀJA M. AḤMAD.

Note.—The Hijri-Julūs dates stamped on the Arkāt Rupees of Farrukhsiyar are undoubted blunders. It is a mistake to suppose that these 'freaks' are found only in the Haidarābād State Museum or that they have not been published before. No less than six of them are registered in the P.M.C. (Nos. 2153–2158). The three coins mentioned in this article are all described there also and Mr. Whitehead has not failed to notice the erroneous dating. Khwāfi Khān is a careless and slipshod writer and Sir Jadunāth Sarkār and Mr. Irvine have shown that his chronology is confused, inconsistent, and unreliable. The literary evidence from other contemporary authors leaves little doubt that Farrukhsiyar did not 'claim the throne' before 1124 H. (vide Irvine, *Later Mughals* and my *Historical Studies on Mughal Numismatics*, 279–281). The Numismatic testimony is even more conclusive. Bahādur Shāh Shāh 'Ālam's coins of 1124 H. are all in our museums. The only known coins of 'Azimush-shān are of 1124—'Aḥd and hundreds of Farrukhsiyar's own coins from more than twenty mints postulate the fact that 1124 H. was his first *julūs* year and are serially dated accordingly. If these Arkāt Rupees are right, all these other coins must have been wrongly stamped—an unthinkable conclusion. The supposition that Farrukhsiyar 'claimed the throne' at a time when not only his grandfather, but his father, was alive is historically preposterous and numismatically absurd. Khwāfi Khān himself explicitly states that he did so only after he heard of the death of his father—which took place on or about 20th Safar, 1124 H. [S. H. H., Editor.]

325. SOME NEW MINT TOWNS OF THE SULTANS OF GUJARĀT.

In 1902, Dr. G. P. Taylor, the veteran Numismatist, who may be called the original authority on the coins of Gujarāt wrote an exhaustive article on the subject. In that article Dr. Taylor has described five mint towns of the Gujarāt Sultans; the fifth one was read by Mr. H. N. Wright as Khānpur. Although various scholars have written about the Coins of Gujarāt Sultans, during the intervening thirty-one years, no new mint towns have been noticed. It is therefore permissible by me while preparing the Catalogue of Coins of Gujarāt. These are :—(1) Dīb (Diu in Kāthiāwād), (2) Burhānpur, which was read as Khānpur, and (3) Daulatābād (Baroda).

Now I will take up each mint, one after the other, and describe all those coins which bear the names.

(1) Dīb, Div or Diu derived its name from the Sanskrit word *dvīpa* an island, and in former times was a celebrated holding of the Chāvadā Rajputs. The total area of the whole island is about twenty-five square miles and there are eleven or twelve small villages, besides the town and the fort of Div. This island is said to have been the seat of the Chāvadā Rajputs in the 8th Century A.D. and was held by them till the 12th or 13th Century when they were ousted by the Vāghelās, who were in turn expelled by the Muḥammadans in 1330 A.D., when Jaisingh Vāghela was conquered by them. In the time of Sultan Maḥmūd Begāda of Gujarāt, Dīb was distinctly a Muḥammadan port. From its important position at the mouth of the gulf of Cambay, and because it was a port of call for vessels trading with the Red Sea and the Persian Gulf, this island rose into importance and was frequently the seat of the local Governor of the province instead of Junāgaḍh (Bombay Gazetteer, Vol. VIII, pp. 289 and 434). Malik Ayāz, who was one of the great nobles of Sultān Maḥmūd Begāda and who was famous for his impartiality and charitable habits, was then the Governor of Div. Although he was a slave bought with gold, he had the ability of an able administrator. He had a large tank of leather made for storing-water and when his army was on the march, they took water from it. He laid out gardens in the island and built the fort of Div which was destroyed by the Portuguese by whom another was constructed in its place. There are numerous references in the contemporary histories which go to show that the Sultans of Gujarāt used to visit this island as a pleasure resort very frequently and even stayed there for months. After the death of Bahādur Shāh in 943 A.H., Div passed completely into the hands of the Portuguese.

(93 N.)

94 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

Following are the coins which exhibit this mint.

Mahmūd Shāh I, 863-917 A.H.

No. 1. Silver. 86 grs., .8 size, Mint Dīb, H. 900.

Obv. In dotted circle السلطان الاعظم ناصر الدنيا و الدين ابو الفتح

Rev. In square محمود شاه للسلطان

Margins :—Left خطه .

Top ديب .

Right سنه . Taylor No. 32.

Bottom ٩٠٠ .

Outer linear and dotted circle.

This coin was in the Collection of Dr. G. P. Taylor.

No. 2. Silver. 87 grs., .7 size, Mint Dīb, H. 900.

Obv. As on No. 1.

Rev. As on No. 1.

No. 3. Silver. 42 grs., .55 size, Mint Dīb, H. 900.

Obv. As on No. 1.

Rev. As on No. 1.

These two coins which originally belonged to Dr. G. P. Taylor were purchased from Mr. S. M. Contractor of Bombay.

(2) Burhānpur (which was read as Khānpur) was founded by Nusir Khān Farūqy in honour of the famous Shaikh Burhān-ud-dīn of Daulatābād. Khānpur, or to give it its full name, Khānpur Wānkānēr is a town on the left bank of the River Mahi, midway between Baroda to the south and Dākōr to the north and it is difficult to believe that a mint of the Gujarat Sultans existed at such an ordinary village. Dr. Taylor also admits that he failed to discover a single reference to this Khānpur in the histories of the reign of Muẓaffar II and was unable to suggest any reason for that Sultan having caused coins to be struck in his name at that mint. On the other hand, Burhānpur has played an important part in the history of Gujarāt and the Farūqy Kings of Burhānpur used to pay tribute to the Sultans of Gujarāt and owned allegiance to those monarchs. There are numerous instances in history which go to show that Burhānpur was under the control of the Sultans of Gujarāt and they had full authority in appointing officers to govern Burhānpur and Āsir. Some of the references are given below :—

نظام شاه بحری و عادل شاه بیجاپور و هاشم برار و ایلچ پور

1934]

Numismatic Supplement No. XLV

N. 95

و قطب شاه گلکنده و راجه علی خان برهانپور بیست و پنج لک
هون بطریق پیشکش می رسانیدند *

Mirāt-i-Aḥmadi, p. 23.

Translation :—

Nizām Shāh Bahmani, Ādil Shāh of Bijāpur, Ḥāshim of Berār and Elichpur, Qutb Shāh of Golconda, and Rājā 'Alī Khān of Burhānpur, used to send twenty-five Lacs of 'Huns' every year as tribute.

In the reign of Mahmūd Shāh Begda.

در سنه ۹۰۴ چون بمقام تھالیر رسید بعد عید الضحی عالم
خان ابن احسن خان را بخطاب عادل خان مخاطب ساخته چهار
سلسله فیل و سه لک تنکچه انعام فرموده بحکومت اسیر و برهانپور
تعین فرمود *

Ibid., p. 60.

(At Thālner), after the Id-ud-duhā 'Ālam Khān, the son of Ahsan Khān, was ennobled by the title of 'Ādil Khān and four elephants and three Lakhs of tankas were given to him and he was placed in the government of Āsir and Burhānpur.

Mirāt-i-Sikandari, translated by
Fazlullah Faridi, p. 77.

In the reign of Muẓaffar Shāh II.

و در همان محل عادل خان حاکم اسیر و برهانپور که به سلطان
نسبت دامادی داشت با فرزندان آمده ملازمت حاصل نمود *

Ibid., p. 62.

At this camp A'zam-Humāyūn 'Ādil Khān of the exalted throne, ruler of Āsir and Burhānpur, who was the Sultan's son-in-law, came with his sons and waited upon the Sultan.

Mirāt-i-Sikandari, translated by
Fazlullah Faridi, p. 93.

In the reign of Mahmūd Shāh III.

تا نواهی برهانپور رسیده بمبارک شاه پیغام نمود - که عماد
الملک را گرفته به فرستد - چون این معنی از مبارک شاه بعمل

96 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

نیامده قرار جنگ داده - در حوالی دامگیری معرکه قتال آراسته
شد - مبارک شاه شکست یافته پناه بقلعه اسیر بُرد و فیلان نامی
و اثاثه سلطنت او بدست سلطان محمود افتاد - عماد الملک از آنجا
گریخته بمندو نزد قادر شاه حاکم مالوه رفت - سلطان چند روز
به برهانپور اقامت گزیده - آخر الامر قرار بصاح که خطبه و سکه
در برهان پور و اسیر بنام سلطان محمود ثانی بوده باشد

Ibid., p. 77.

Daryā Khān took the Sultan in pursuit as far as the Burhānpur frontier and sent a message to Mubārak Shāh asking him to capture and send the traitor 'Imād-ul-mulk, and in case he did not, that his harbouring him would not bear good fruit. He collected his army and gave Daryā Khān and the Gujarāt Sultan battle at the Village of Dangri, a dependancy of Burhānpur, but being defeated, withdrew to the lofty fortress of Āsīr. The famous elephants of Mubārak Shāh fell into the Sultan's hands. Thence the Sultan went to Burhānpur and 'Imād-ul-mulk fled and sought shelter with Kādir Shāh at Mandū, the ruler of Mālwa. The Sultan remained for some time at Burhānpur, and eventually made peace, stipulating that the public sermon should be read and the coins struck in his name.

Mirāt-i-Sikandari, translated by
Fazlullah Faridi, p. 211.

The following coins are inscribed with this mint :—

Muzaffar Shāh II, 917-932 A.H.

No. 4. Silver : 110 grs., 7 size, Mint Burhānpur, H. 921.

Obv. : المويد بتايد الرحمن شمس الدنيا و الدين ابو النصر .

Rev. : in scalloped circle مظفر شاه السلطان في برهانپور ٩٢١ .

No. 5. Same as No. 1, H. 922.

Obv. : As on No. 1, but in dotted circle.

Rev. : As on No. 1, but date ٩٢٢ .

1934]

Numismatic Supplement No. XLV

N. 97

No. 6. Silver : 111 grs., .65 size, Mint Burhānpur, H. 923.

Obv. : As on No. 1.

Rev. : As on No. 1, but date ۹۲۳.

No. 7. Silver : 111 grs., .7 size, Mint Burhānpur, H. 924 ?

Obv. : As on No. 1.

Rev. : As on No. 1, but date ۹۲۳.

The mint town which was read as *برهانپور* is ضرب خانپور being written in 'Shikasta' like *فر* this, in my humble opinion.

(3) Daulatābād. One copper coin of Maḥmūd III, which originally belonged to Prof. S. H. Hodivālā, has got Daulatābād on the margin of the coin. On pages 61 and 65 of *Mirāt-i-Aḥmadi*, we find the following references to this place:—

P. 61.

بعد چند روز سلطان (مظفر) بطرف بروده عزیمت فرمود
و در ضلع آن شهری موسوم بدولت آباد آباد نمود که به بروده
اشتهار دارد *

After some days, the Sultan went in the direction of Baroda, and in that district he founded a city which he named Daulatābād (which is known by the name of Baroda).

Mirāt-i-Sikandari, translated by
Fazlullah Faridi, p. 92.

P. 65.

همدرین اثنا تکسری عارض سلطان شد - آخر الامر در همان
بیماری در سنه ۹۳۲ هجری از شهر محمد آباد به بروده عرف دولت
آباد آمده *

Translation :—

Meanwhile the Sultan fell sick. At last, in that sickness, he came from Muḥammadābād to Baroda *alias* Daulatābād in the year 932 H.

From the above extracts, it seems that Baroda was called Daulatābād and some coins were minted there. There is another Daulatābād near Aurangābād which was the new Capital of Muhammad Tughlaq. But this Daulatābād has nothing to do with the Sultans of Gujarāt and so we must find out a place which was within their dominions.

98 N. *Journ. of the Asiatic Soc. of Bengal* [N.S., XXX, 1934]

Mahmūd Shāh III, 943-961 A.H.

No. 8. Copper : 145 grs., '6 size, Mint Daulatābād ?—

Obv. : الواقع بالله المتان ناصر الدنيا و الدين ابو الفتح .

Rev. : محمود شاه بن لطيف شاه السلطان .

Top Margin. دولتآباد .

C. R. SINGHAL.

Note.—The reading 'Burhānpur' may be wrong or right, but it is certain that Khānpur-Wānkāner was not 'an ordinary village'. It was the most frequently-used ford on the Mahi, and as such occupied an important strategical position on the Gujrat-Malwa frontier. Qutbuddīn Ahmad Shāh crossed the Mahi at Khānpur-Wānkāner, when he marched to repel the invasion of Sultan Mahmūd Khalji of Mālwa. (*Mīrāt-i-Sikandarī*, Tr. Fazal, 27, 30) and Bahādur Shāh did the same in 932 A.H. and again in 937 A.H. (*Ibid.* 153, 164). During the Gujrāt rebellion of 991 A.H. the Mughal general 'Qutbuddin Muhammad Khān sent a strong detachment to occupy and hold the ford of Khānpur-Wānkāner against the advance of the enemy' (*Ibid.* 318). Muẓaffar II invaded Mālwa in 923 A.H. and took Māndū in 924. A mint may have been established at Khānpur as the Sultan is said to have been making preparations for driving out the Hindus who had acquired great power in the province ever since 918 H. (*Ibid.* 95-96). [S. H. H., Editor.]

SOME NEW MINT TOWNS OF THE SULTANS OF GUJARĀT.



1



2



3



4



5



6



7



8



326. CATALOGUE OF COINS IN THE PUNJAB MUSEUM, VOL. III.
 COINS OF NĀDIR SHĀH AND THE DURRĀNĪ DYNASTY,
 BY R. B. WHITEHEAD, I.C.S. (RETD.)—A
 REVIEW.

The monetary issues of the Durrānī rulers of Afghānistān are modelled on the currency of their predecessors, the Safavis of Persia and their contemporaries, the Timūrides of Delhi. In design, style, and execution, in effective and artistic arrangement of the legends, in standard of weight and purity of metal, they are, as a rule, equal to the mintages of the 'Great Moguls' which have been sought after and studied with such ardour and enthusiasm during the last half century. Ahmad Shāh's grandson Zamān was, like Muhammad Tughlaq, a 'great moneyer', and struck coins with a variety and profusion which would be inexplicable, if it were not remembered that the short-lived opulence and prosperity of the Abdālī dominion was founded upon the spoliation and pillage, the blood and tears of Hindustan. The double rupees of that ruler, the Bahāwalpur issues of Mahmūd and also of his rival Shuj'ā, the double Muhrs struck at Kashmir in the name of the provincial saint, Nūruddīn, are all coins of arresting beauty and worthy of the palmy days when Mughal artistry was at its zenith. It is therefore a matter of surprise and regret that these mintages have not received anything like the study and attention they deserve. The first serious attempt to describe them was made in 1885 by Mr. Rodgers who confined himself to the issues of the founder of the dynasty. This was followed by an article in the 'Numismatic Chronicle', 1888, in which Mr. Longworth Dames listed the coins of Ahmad's successors. The Catalogues of the Durrani Cabinets of the museums of Lāhore (1891-1894) and Calcutta (1896) and of the private collections of Dr. White King and Mr. Eugene Leggett almost complete the scanty and scattered bibliography of these issues.

The preparation, therefore, of a Corpus of all the known mintages of this type was a desideratum and this useful and laborious task has been performed, with his characteristic thoroughness, scrupulous accuracy, and meticulous attention to every detail by Mr. R. B. Whitehead in the third volume of the 'Catalogue of Coins in the Punjab Museum'. The nucleus of this Collection was the Durrānī Cabinet of Mr. Rodgers, which was purchased by the provincial government in the nineties of the last century. It remained stationary and very few additions were made until the fortunate discovery of the huge Bahāwalpur hoard in the old Bhatti stronghold of Derāwal. This lucky and phenomenal find contained 50,000 Muhrs and 400,000 Rupees and

(99 N.)

was first examined and reported on by Mr. Whitehead in 1909 (N.S., XI, 69). It contained coins of all sorts, but its preponderating constituent was the Durrāni money. Almost every type, year, and mint of the three first rulers was represented in it, and though the issues of the later Abdālis were not quite so abundant, it contained many extremely rare or unique pieces which were first discovered there. The mintages of the Pretenders Sulaimān and Humāyūn, the Kābul and Aḥmadshāhi rupees of Qaisar, all the known specimens (except one) of the scarce 'Rikāb' or 'Camp' Mint, and several other unique pieces came originally from Bahāwalpur. The Punjab Government was not slow to avail itself of the 'happy opportunity' and make its Collection representative by acquiring as many of the rarer types and varieties as was possible. The Lāhore Cabinet can now boast of possessing 55 gold, 559 silver, and 59 copper striking of this dynasty. The volume before us, however, is not a Catalogue of this Collection only, though it is a very fine one. The local Government have wisely authorized the incorporation in it of Durrāni Coins from all existing sources, public and private, and the inclusion also of the coins struck in the name of Aḥmad Shāh's master and precursor—Nādir—from the Mughal ateliers in India. The result is that Mr. Whitehead's book is not a Catalogue, but a Corpus, in which no less than 1,327 coins—167 gold, 1,007 silver, and 153 copper are described. It must be said, however, that 66 of them are 'numismatic records' of the devastation and terror spread by the invasion of the ferocious Afshār.

This is undoubtedly an enormous advance and its immensity is easily realized when it is borne in mind that the total number listed by Mr. Dames was 156, by Mr. Rodgers in the Fourth part of the Indian Museum Catalogue 96, by the same enthusiastic coin collector in the second part of the Catalogue of Coins collected by himself 117, and by the compiler of the White King Sale Catalogue 89.

The descriptive list is accompanied by an informative Introduction and fourteen beautifully-finished plates. This Prolegomena is in four sections: (1) a carefully compiled summary of the history of the Sadozais which was like that of other Asiatic dynasties, a succession of 'valour, ambition, discord, degeneration, and decay', (2) a connected account of the legends inscribed on the Coins, (3) an exposition of the metrology of the series, and (4) elaborate notes on the mints from which the Currency was issued. The number of mints dealt with in these Notes is no less than 27, and this fact provides another striking illustration of the progress that has been made in our knowledge of the Series. The total number hitherto known was (not reckoning the issues of Mashhad, Khoi, Derā Fath, and the Kalhorā *fulūs* of Shikārpur, which Mr. Whitehead has for good reasons excluded) about fifteen.

The legends inscribed on the Muhrs and Rupees of the Durrānis are, as a rule, in verse, grandiloquent doggerel, 'full of sound and fury, signifying nothing'. But they are occasionally neat and clever, and embody some quaint conceit, learned allusion or ingenious play upon words. Hitherto, we were acquainted with only twelve or thirteen of these couplets, but Mr. Whitehead has raised the number to twenty-five. Ten of these unpublished 'Baits', it is true, have not been completely deciphered and two or three words in each of them, it has not yet been possible to read, but these lacunæ are sure to be filled up when more specimens come to light. Five out of these ten partially-deciphered 'Baits' relate to the extremely rare issues of each of the 'Pretenders', Humāyūn, Qaisar, Kāmārān, Fath Jang, and Shāhpūr Shāh. Three appear on those of another claimant, Sulaimān. There is one also of Zamān (No. 759) and another of Shuj'ā (No. 1052) which it has not been possible to satisfactorily elucidate. But two new poetical legends of the same ruler—one of which (No. 1029) is an imitation of a distich of Farrukh-siyar (Whitehead, P.M.C. No. 2130) and another resounding couplet (No. 1220) which could be made out only after comparing and collating four exceedingly rare specimens—have been published in full for the first time.

It will be seen that the volume before us is the most complete account of the Durrāni Coinage and incomparably superior to anything and everything that has preceded it. It is the product of thirty years of patient and devoted labour and it may be safely said of Mr. Whitehead that as regards the knowledge of these coins, he has no equal or peer, that 'Eclipse is first and the rest nowhere'. It may therefore savour of temerity to dare to differ from him or propose emendations or corrections. But the task must be nevertheless undertaken and the risk has to be run.

In the first place then, may I venture to suggest that the rendering of 'the tedious Timūr Shāh distich' is susceptible of improvement. It runs thus:—

چرخ می آرد طلا و نقره از خورشید و ماه
تا کند بر چهره نقش سکه تیمور شاه

and is rendered as follows:—

'The revolution of heavens brings gold and silver from
the Sun and Moon,

In order that it may *make* on the face of the metal the
design of the stamp of Timūr Shāh.'

It will be seen that the second word of the second hemistich has been read as 'Kunad'. But the fact that *د* takes its

102 N. *Journal of the Asiatic Society of Bengal* [N.S., XXX,

place on the Kashmir issues and that the line will not scan if the *izāfat* is not read after 'Naqsh', shows that the right reading is 'Kanad' from كند 'to dig, to carve, or engrave' (q.v. Richardson's Arabic-Persian Dictionary). In other words, my submission is that as an '*izāfat*' must be put after *Naqsh*, the prose order is *Naqsh i Sikka Kanad* (or *Zanad*), not *Sikka Naqsh Kunad* (or *Zanad*). It may be also noted that '*Sikka Naqsh Zanad*' would be nonsense.

The couplet on the rupees struck in the name of the Saint Nūruddin is as follows :—

سکه شد روشن ز شاه نور الدین

رائج از مخدوم قطب العارفين

'Coin became bright through Shāh Nūru-d-din,
Current by the Lord of the Pole of Wise Men.'

May I say that مخدوم here does not govern قطب العارفين but is in apposition with it? Nūru-d-din is styled مخدوم master, lord, as all Saints and great Spiritual Guides or Teachers are, not only by their disciples, but the laity in general by way of reverence. He is also entitled the 'Pole Star (or North Pole) of the Wise in God', to signify that he had reached the highest stage or zenith of spiritual knowledge. He was not the master of the (قطب العارفين) 'Pole Star of mystic wisdom', but the 'Master' who was also such a 'Pole Star' himself. Mr. Whitehead says, following Richardson's Dictionary, that Plato is sometimes styled قطب العارفين by oriental writers, but surely it is not meant here that Nūruddin was the master of Plato.

I should like to say a word also about the hitherto unelucidated couplet of the third reign of Shāh Shuj'ā, which is published for the first time in this volume.

Mr. Whitehead arranges the words as follows :—

سکه زد بر سیم و زر روشنتر از خورشید و ماه

سلطان حامی دین نبی شجاع الملک شاه

It is evident that the 'Bait' is modelled on the Shāh 'Ālam II Couplet (Whitehead, P.M.C. 2858), and the second lines of both are exceedingly similar. But the second hemistich of the Shāh Shuj'ā Couplet in its present form is halting and does not scan. I propose to slightly alter the order of the words and read it thus :—

حامی دین نبی سلطان شجاع الملک شاه

One of the most striking novelties in this work is the new reading which Mr. Whitehead proposes of the first word in the second couplet of the Kābul and Pashāwar Rupees of the second reign of Mahmūd Shāh. Mr. Dames and Mr. Rodgers read the couplet thus :—

سکه دولت بزر و سیم فزود
خسرو دیگر سلطان محمود

Mr. Whitehead says that it is impossible to read 'Khusru' on the coin figured by Mr. Dames and he suggests that we should read 'Hasan'. "The Shāh's title on the Coins, Pl. XIII, 1 and 3 and other pieces, is written", he observes, "حسن; the name Hasan should be حسن; on the face of it, one would expect one of the four letters ح followed by س or ش; no word of this kind suits either context or metre. The word حین 'time' or the name خنین do not seem likely. I cannot suggest anything better than the 'Second Hasan'. Mahmūd Shāh's strength lay on the Persian side of the border" (p. 190). Elsewhere, he states that 'the Couplet is of a Persian complexion, on which the King is called by a Shi'ā title' (Introd., xxxiii). Mr. Whitehead has stated fairly the difficulty in which the matter is involved. He admits that neither حسن nor خسرو is distinctly inscribed on the coins. He thinks it must be حسن, only because no other name will suit and because he 'cannot suggest anything better'. He postulates that Mahmūd was at this time anxious to secure the support of the Shi'ā populations on his border and that he styled himself the 'Second Hasan' with a view to appeal to their religious feelings and prepossessions. But this conjecture rests on a supposition or assumption which is more or less problematical. The love and admiration, the fanatical devotion and veneration of these sectaries for 'Ali and his sons borders upon idolatry and the honours paid to them by the more violent and ignorant enthusiasts are almost divine.

The assumption of such a title by a Sunni like Mahmūd, the comparison of himself with the martyred grandson whom the Prophet had so deeply loved, was more likely to have annoyed and enraged than to have drawn them to his side. They could not have been blind to his motives, and his hypocrisy and opportunism was more calculated to disgust than to flatter them.

It may be also pertinent to ask if 'Hasan-i Digar' is a Shi'ā title at all. The Safavi Kings of Persia used to assume on their coins several metaphorical and picturesque epithets to

demonstrate their zeal and passionate devotion to the religious tenets to which Ism'ail the founder of their house had owed his rise to power and greatness. They used to style themselves بندۀ شاه ولایت. Slaves of the King who was Beloved of God ('Ali), کلب آستان حسین Dogs of 'Ali کلب علی 'Dog of the thresh-

old of Husain', R. S. Poole, *Coins of Shahs of Persia*.

These were true 'Shi'ā titles'. It is scarcely possible to assert that 'Hasan-i Digar' is a Shi'ā title in the sense in which these expressions are Shi'ā titles.

The title certainly does not mean that Mahmūd entertained any respect or even any friendly feelings for 'Ali, his sons or descendants. So far from declaring that he was 'the dog' or even the 'slave' or 'servant' of Hasan, he had arrogated equality with that beloved Saint and Martyr, and called himself a 'second Hasan', though there was no point of resemblance between himself and that revered personage. And if Mahmūd struck the coins with this title, because 'his strength lay on the Persian side of the border', one would expect them to have issued from some mint in that part of his dominions, and not from Kābul and Pashāwar.

Both Mahmūd and Shuj'ā had, before these pieces were first uttered in 1224 H. styled themselves *Khusrū-i Giti Sitāni* and the *fainéant* Shāhpūr Shāh also afterwards called himself *Khusrū-i 'Ālam Sitān* (No. 1229A). Mahmūd had issued the *Giti-Sitāni* Coins from Herat in 1216 H. Shuj'ā assumed the identical title when 'he ousted Mahmūd from Kābul' in 1218—the first year of his second reign. It looks as if Mahmūd now called himself *Khusrū-i-digar*—'another Khusrū'—when he, in his turn, 'defeated Shuj'ā at Nimla' in 1224 H. (p. xcvii) and once more occupied Kābul. It was a sort of *tu quoque*—as if to say that if his half-brother had been, during the preceding six years, a Khusrū, he was so no longer; he was now a wanderer and a fugitive and had been supplanted by another Khusrū who was more worthy of the title.

But all *a priori* reasoning on such a question is really futile and the coins only can decide the matter. The reading 'Hasan' is as uncertain as its rival, because the سر has an elongated tail or flourish which Mr. Dames and Mr. Rodgers supposed to be the short form or symbol in cursive writing of درو, and which Mr. Whitehead thinks must be a ن. The best course seems to be to suspend judgment until the discovery of clearer specimens.

The bombastic sobriquet *Khusrū-i-giti-Sitāni* is rendered 'World-Conquering Cyrus' by Mr. Whitehead, but this is not quite accurate.

The Arabic and Persian historians know really nothing of the historical Cyrus. The Khusrū to whom Nādir Shāh, Mahmūd

and Shuj'ā compared themselves was either the Kaiānian Kai-khusrū of Firdausi's *Shāhnāma*, the Kavi Husrāva of the Avesta (Darmesteter, *Sacred Books of the East*, XXIII, 222, 278, 303), or the Sāssānian Khusrū Anushīrvān (Naushīrvān-i-'Ādil or his grandson, Khusrū Parvīz or Abarvīz as the Arabs call him). The Kaikhusrū of the Irānian national Epos is not Cyrus, but a prehistoric and legendary or semi-mythical personage who did not die but miraculously disappeared after a reign of 120 years near Lake Chaechasta, who left no son and whose father is the hero of a folktale like that of Joseph and the wife of Potiphar. The two Sāssānian Emperors who have been mentioned reigned a thousand years after Cyrus.

Advocates of the conventional mode of orthography will be surprised at and perhaps protest against, Mr. Whitehead's spelling of the name Pashāwar, but he is justified by the coins and also by ancient usage. The town is called Parshāwar or Farshāwar by 'Utbi, Alberūni, Muhammad 'Awfi and Minhāju-s-Sirāj. Elliot and Dowson, *History of India*, II, 25; I, 47, 63; and II, 196, 294. This is quite right but most readers will be puzzled by the 'Bābatih', of which 'Utbi is said to have written that 'the top of its fort was equal in loftiness to Heaven's height and parallel to Pisces'. (Introd., xxxi.) The fact is that this 'Bābatih' is a misreading or mistranscription of some sort. The place really referred to is 'Bhātiya' and there is no doubt whatever about it, as the toponym is spelt پاتيه or باطيه by 'Utbi (E.D., II, 28), Gardāizi (Zainu-l-Akhbār, Ed. Nāzim, p. 66, last line) and Alberūni (Elliot-Dowson, I, 61). The last of these contemporary writers gives even its latitude and longitude as 28°-40' and 96°-0' in his *Qānūn-i-Mas'ūdi*. (India, Tr. Sachau, II, 317.) But though there is little or no doubt about the name, its position has not been fixed. Elliot thought it was Bhera on the Jhelum (E.D., II, 439-41). Bird said it must be Bhatnir, Raverty (*J.A.S.B.*, 1892, p. 247 note) and Sir Wolseley Haig (*Cambridge History of India*, III, 14) are in favour of identifying it with Uccha and Dr. Muhammad Nāzim has contended recently that it is Bhatinda. (Mahmūd of Ghazni, pp. 197-202.)

It will be seen from the title of this work that its first part consists of a list of all the known coins which commemorate the invasion of India by Nādir Shāh. Mr. Whitehead has described 66 of them—10 gold, 52 silver and 4 copper. Of the four *fulūs*, three are from the *atelier* of Bhakhar and one from Pashāwar. Mr. Whitehead does not seem to have come across any copper coin issued from the mint of Sind, though there is a Sind Muhr in Vienna and seven Rupees in the British Museum. It may be therefore permissible to take this opportunity of stating that I picked up several years ago in the Junāgadh bazar two *fulūs* struck in the name of Nādir in the mint of Sind. They are entirely different in style from the Bhakhar and Pashāwar issues, as

106 N. *Journ. of the Asiatic Soc. of Bengal* [N.S., XXX, 1934]

they do not display as these coppers do, only the Shāh's name, the Hijri date and the mint. These two *fulūs*, on the contrary, exhibit fragments of the *Hast Sultan* Couplet on the obverse, as Pl. I, 6 and the words ضرب سند in a central circle on the reverse, as Pl. I, 8. The date (1160 H.) is in the left hand corner of the obverse. The weights of the two coins, one of which is worn, are 197 and 196 grains and the sizes .8 and .7. Both are now in the Prince of Wales Museum, Bombay.

The coin is figured below :



ANDHERI,
5th June, 1934.



S. H. HODIVĀLĀ.

327. THREE RARE KUSHAN GOLD COINS.

Of the three rare Kushan coins described below, the first two are probably unique as they are not described in the British Museum Catalogue, which albeit is now quite out of date, and



1



2



3



are not recorded in any other publication. The cabinets of the museums in India, which are regrettably deficient in the Kushan series in gold, do not possess any of these coins.

1. Huvishka : AV. *Obv.* : Half length figure of king facing right, wearing coat of mail and round crown bound with fillet, and holding in right hand sceptre and in left elephant goad. Inscription : ..*NANOPA OOOHPKIKOPANO*.

Rev. : Sun god facing left, with sun ray halo, wearing chlamys, right arm outstretched and left on waist touching short sword at side. What Cunningham styles the 'Huvishka symbol' on left and inscription on right : *MIIPO*.

S. 8.

W. 106 grs.

The obverse of this coin is the very rare bust D of Sir Alexander Cunningham's classification, which is not represented in any of the Indian museum cabinets. The rarity of the coins with bust D is shown by the fact that Cunningham records only two coins with bust D, both now in the British Museum, namely, Nos. 2 and 7 on pp. 99-100 of the *Coins of the Kushans or Great Yue-Ti*, the coins being illustrated under their respective numbers on Pl. XIX, *Num. Chron.*, Ser. III, Vol. XII. My coin can, however, be differentiated from these two coins, for in Cunningham's No. 2 the Sun god faces right, while the inscription on his No. 7 is *MIPO*. My coin is thus a third and unrecorded variety.

(107 N.)

108 N. *Journ. of the Asiatic Soc. of Bengal* [N.S., XXX, 1934]

2. Vasudeva: AV. *Obv.*: King nimbate, clad from head to foot in full armour, standing to the left, holding a long staff with his left hand and apparently fixing with his right hand a trident to an altar but more probably offering with his right hand an oblation on a small fire altar, behind which rises a trident bound with a fillet. *Inscription*: PAONANOPAO[B]ZOA-HOKOPANO.

Rev.: Siva with three heads and four arms standing facing, holding in his two right hands noose and blue lotus and in the two left hands trident and waterpot; behind Nandi with bell facing right. Symbol on right. *Inscription* on left: OHPO.

S. 8.

W. 122.5 grs.

Only one specimen of Vasudeva with Siva's bull facing right has hitherto been recorded, being Cunningham's Coin No. 9 of Vasudeva, illustrated on Pl. XXIV, 9, of *Coins of the Kushans or Great Yue-Ti* and now in the British Museum. While the reverse of both coins is identical, the present coin differs from Cunningham's as regards the obverse, the trident being absent from his coin.

3. Huvishka: AV. *Obv.*: Upper part of king facing left, emerging from clouds, wearing round crown bound with fillet and holding in right hand sceptre and in left elephant goad. *Inscription*: [P]AONANOPAO-OHHPKIKOPANO.

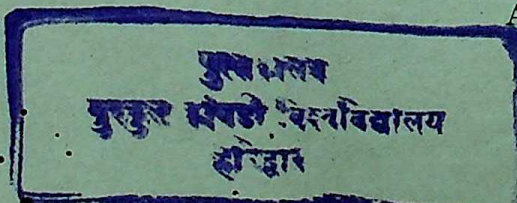
Rev.: Two figures, Skanda and Visakha, standing facing each other on a platform, both nimbate and dressed in loose flowing robe, and holding a spear, probably representing the 'Sakti' in one hand, while the other rests on hip grasping short sword at side, Huvishka symbol between the two figures. *Inscription*: CKAN (below platform) AOKOM (on left) AP (above) OBIZATO (on right).

S. 8.

W. 121.5 grs.

The fabric of this coin, the execution and state of preservation are similar to the small coin illustrated in the *British Museum Catalogue*, Pl. XXVIII, 23; moreover in these two coins the inscription runs round the coin and no part of it is broken up into two lines. The two large coins in the British Museum, one of which is illustrated in *B.M.C.*, Pl. XXVIII, 22, differ from both these coins, which are undoubtedly genuine, in all these important particulars.

AJIT GHOSE.



CONTINUATION CONTENTS.

326. S. H. HODIVĀLĀ.

*Catalogue of Coins in the Punjab Museum, Vol.
III. Coins of Nādir Shāh and the Durrānī
Dynasty, by R. B. Whitehead, I.C.S. (Retd.)—A
Review* 99

327. AJIT GHOSE.

Three rare Kushan Gold Coins 107

(Published separately, May 29th, 1935.)

64304

CONTENTS.

NUMISMATIC SUPPLEMENT NO. XLV (FOR 1934),
ARTICLES 317-327.

	Page
317. DURGĀ PRASHĀD. <i>Classification and significance of the Symbols on the Silver Punch-marked Coins of Ancient India</i> ..	5
(With plates 1-32.) (Published separately, May 28th, 1935.)	
318. M. F. C. MARTIN. <i>Observations on some Āndhra Coins</i> ..	61
319. SHAMSU-D-DĪN AHMAD. <i>Some New Dates and Varieties of the Coinage of the Sultāns of Madura</i>	63
320. R. G. GYĀNI. <i>Some Copper Coins of Janjira</i>	71
(With Plate 33.)	
321. K. N. DIKSHIT. <i>A Coin of the 'Abbāsids found at Pahārpur, Bengal</i>	75
322. PRAYĀG DAYĀL. <i>A new Kidara Chief</i>	77
323. H. HERAS, S.J. <i>The Danish Coins of Tranquebar</i>	79
324. KHWĀJA M. AHMAD. <i>Some rare Mughal Coins in the State Museum, Haidarābād (Deccan)</i>	87
325. C. R. SINGHAL. <i>Some new Mint Towns of the Sultans of Gujarāt</i>	93
(With Plate 34.)	

(For continuation see overleaf.)

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